

Zion's Herald

WEDNESDAY, FEBRUARY 26, 1902

IN THE TWILIGHT

*I*N the days that are gone forever
You have welcomed the twilight dim,
And watched for the stars' faint gleaming
Far down the horizon's rim.
Then your heart was so gay and happy
In the soft and tender glow,
That it reveled in all the fancies
That a care-free life can know.

You have sung with the gushing gladness
Of a heart unused to pain,
With never a note of sadness
To burden life's sweet refrain.
With the blessed home ties unbroken,
With the voices you love so near,
No gathering gloom could darken
The joy that shone bright and clear.

But today, as the shadows gather,
Your heart with its grief is sore,
As you long for the sound of voices
That are heard on earth no more.
In the quiet and rest of twilight,
All the grief of the by-gone years
Comes back, till the heart o'erburdened
Is numb with the weight of tears.

But the twilights of life are fading
Into heaven's unclouded day,
Where await us the joy and gladness
That earth's sorrow has swept away.
Oh, to sing with a heart unfettered
By a thought of pain or woe!
Oh, to find in the realms of glory
The loved ones of long ago!

Written for Zion's Herald by
Lanta Willson Smith

Noteworthy Testimony for Y. M. C. A.

THE Boston Herald of Feb. 19 contains very significant and forceful testimony from Hon. Lucius Tuttle, president of the Boston & Maine Railroad, concerning the work of the Young Men's Christian Association in the railroad branches already organized upon its lines. In an informal address before the Merchants' Club of this city, according to the Herald, Mr. Tuttle told most interestingly of the work which the Boston & Maine railroad has done in the establishment of Y. M. C. A. buildings for the benefit of employees of the road. The work was begun, Mr. Tuttle said, four years ago, by the establishment of a Y. M. C. A. building at Concord. An employee was entitled to become a member on payment of \$3 a year. For this he had the use of a library, games, rooms in which he could smoke, and a bed at a cost of ten cents a night. He was also supplied with good food at cost. Subsequently railroad branches of the Y. M. C. A. were established at Portland, Me., at Woodsville, N. H., and at Rotterdam. Before the Rotterdam branch came into existence the hotels at that place were all gin mills, and the effect upon the railroad service was frightful. One hotel, very near the railroad station, was bought by the railroad and converted into a Y. M. C. A. building. Its civilizing influence has been very great. Still another railroad branch of the Y. M. C. A. is located on Beverly Street in Boston. Any man who is a member of the Y. M. C. A. is entitled to make use of any of the railroad branches of the Association.

A FORTUNE IN EGGS

I get so many letters from my old home about preserving eggs, that I will answer them through your paper. I started 1888 with \$36, bought eggs at 8 to 10 cents in summer, preserved them and sold in winter at from 25 to 30 cents a dozen. I preserved eggs 12 years, and made \$30,000. My niece started in 1894 with \$10, which she reinvested each year, with the profits and now she has \$16,346, all made from \$10 reinvested for eight years. You can buy eggs from 8 to 10 cents, and sell them from 25 to 30; figure the profits yourself. To preserve them costs a cent a dozen. I can't answer letters, as I travel; but any person can get desired information by addressing the PEOPLE'S SUPPLY CO., New Concord, Ohio, enclosing a 2-cent stamp; they started me. This is a good business for city or country.

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"I had," continued Mr. Tuttle, "a very great interest in this work, not from any goody-goody reason, but from the standpoint of the kind of Christianity which makes one man help another. There are religious services at the several buildings, but the men do not have to attend them. There are also evening classes, from which capable draughtsmen have been turned out. I formerly had some doubt about the religious part of the work, but there have been some astounding examples of its usefulness. One man, who was little more than a tough attended a religious meeting. There was something in it which interested him, and he turned over a new leaf. He has since become one of the very best men in the employ of the railroad. It all goes to show that in this twentieth century a new era has opened for the railroad man who wants to improve his opportunities and make the best of himself."

When a man of the eminent business ability and hard practical sense of Mr. Tuttle gives that kind of testimony to this branch of Christian work, it is made clear that the old Gospel is still "the power of God unto salvation." No man cavils when Christianity shows such fruit.

East Greenwich Centennial

East Greenwich Academy is preparing to celebrate, next June, the centennial of its founding. In 1802, one hundred years ago, several citizens of East Greenwich, R. I., who were "anxious to promote the happiness of posterity and to continue the blessings of a free and equal government," as the original compact reads, "and believing that well-conducted seminaries of learning in which youth may acquire knowledge, with the advantages of places of public worship to incline their minds to morality and religion, are the most probable means to effect their design," associated themselves together for this laudable purpose, obtained a charter, purchased land, erected a building, and opened a school which without the intermission of a single year has continued to the present time.

From the first the Academy has been under the influence more or less directly of the Methodist Episcopal Church, which obtained a foothold in East Greenwich as early as 1792. In 1841 the school was purchased by the Providence (now the New England Southern) Conference. It was conducted by a board of Conference trustees until 1884, when it was transferred again to a corporation. It is the oldest classical seminary under the patronage of the church, and, with one exception, the oldest school of any grade.

In the one hundred years of its history not less than fifteen thousand young men and women have entered its halls, have spent from one to five years in study, and then have gone out the large majority of them to take positions of power and influence in the world's life. Among the graduates and students is a long list of well-known and honorable names. Bishop Mallaleu was a student in the Academy from 1851 to 1853, and has always been actively interested in its success. Dr. Upham of Drew Theological Seminary, President Warren of Boston University, Senator Aldrich, Chief Justice Mat-

teson of the Rhode Island Supreme Court, and many others might be mentioned.

The centennial anniversary exercises will begin Sunday, June 8, and continue until Thursday, June 12. The following outline gives the principal features of the program: Sunday, June 8, sermons by Rev. E. M. Taylor, D. D., field secretary of the Missionary Society, and Bishop W. F. Mallaleu. Monday, June 9, annual meetings of the corporation and board of directors; in the evening, reunions of the literary societies, with address by Rev. W. F. McDowell, D. D., secretary of the Board of Education. Tuesday, June 10, prize-speaking contest; reunion of former faculties, with historical address by Rev. M. J. Talbot, D. D., a former principal; and concert by the departments of music and elocution. Wednesday, June 11, graduating exercises, with address by President W. H. P. Faunce, D. D., of Brown University; alumni reunions; and principal's reception. Thursday, June 12, centennial jubilee and banquet; toastmaster, Rev. S. F. Upham, D. D., Drew Theological Seminary.

More than twenty graduating classes are planning to hold reunions on Wednesday afternoon. All former students are invited to communicate their whereabouts to the principal, Rev. Ambrie Field, East Greenwich, R. I.

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Zion's Herald

Volume LXXX

Boston, Wednesday, February 26, 1902

Number 9

Zion's Herald

CHARLES PARKHURST, Editor

GEORGE E. WHITAKER, Publisher

PUBLISHED WEEKLY

Price, \$2.50 a year, including postage

36 Bromfield St., Boston

All stationed preachers in the Methodist Episcopal Church are authorized agents for their locality.

CENTENARY OF VICTOR HUGO

THE celebration in honor of the one hundredth birthday anniversary of Victor Hugo begins in Paris on Wednesday of this week, and will end on Sunday. The program consists of exercises by the Government, the municipality of Paris, and individual admirers. The principal features will be the unveiling of the immense statue of Hugo, by Barrias, with accessory figures, standing before the Church of St. Honoré d'Elyau, in the Place Victor Hugo, costing over \$50,000, which was raised largely by private subscription; a solemn ceremonial at the Panthéon, where Hugo's body lies; a reception at the Hôtel de Ville to writers, scientists, delegates from France and foreign countries, and to those in official life; and the taking over of Victor Hugo's residence officially for a museum, at which there will be choral selections and a procession of from 1,500 to 2,000 school-children who will march before the house and cast flowers at the base of a bust of Hugo. There will also be a large variety of fêtes and festivities, music, illuminations, and orations accompanying the special features. On Wednesday evening M. Paul Meurice will publish the last volume of the posthumous works of Hugo—a volume of verse, entitled, "Dernières Gerbes." President Loubet, the government ministers, municipal councilmen and distinguished citizens will be prominent in the celebration.

NATIONAL BOARD OF ARBITRATION

THOSE who have been expecting actual results from the efforts of the National Civic Federation to bring the representatives of capital and labor together in a National Board of Arbitration, are highly gratified over the encouraging progress that is being made in that direction. It will be recalled that a general committee was formed some time ago for that purpose, with Senator Hanna as chairman. Some of the most prominent capitalists, labor leaders, and sociological reformers in the United States were made members. Those who were not present at the initial meeting afterward wrote letters of acceptance to Mr. Easley, secretary of the Federation, expressing their apprecia-

tion of the great importance of the undertaking and of the honor conferred upon them. The men selected for this work all have many demands upon their time and strength, and yet when the general committee was called together in New York last week for the purpose of arranging details, there were only six of the committee of thirty-six absent. Ex-President Cleveland was among the absentees, but he had sent a note explaining that his absence was due to the condition of his health and not to lack of interest. The fact that even thirty of the best and busiest representative men of the country are willing to give so much thought and time to the solution of the problems growing out of the relations of capital and labor, is a matter of great importance. The by-laws, the preparation of which enlisted the active interest of President Eliot of Harvard and Senator Hanna, authorize the chairman to appoint a committee on conciliation, to consist of nine members, three of whom shall be selected from each group, whose duty it shall be, at the request of the chairman, upon information of threatened strike or lockout of more than local magnitude, to use its good offices in restoring harmonious relations, reporting its action to the executive committee. It was also decided that the executive committee may appoint, from time to time, auxiliary committees to deal with local disturbances, the manner of appointment and the rules governing them to be in harmony with the general purposes of the organization.

RECEPTION ARRANGEMENTS

THE Federal authorities in charge of the national reception to Prince Henry have called upon the mayors and leading citizens of the cities embraced in the royal itinerary to act as local reception committees. This action was taken because there would be no room on the Prince's train for the general committee, and therefore it was decided to make a virtue of a necessity and give the local celebrities the responsibility and honor of caring for him. By special request the military features will be considerably curtailed, so the Prince will have more time in which to visit places of interest. He is here to see and learn all he can, and any attempt at pageantry would be merely a waste of his time; he sees enough of such displays at home. It is quite possible that he would have been pleased if the soldiers had been left out of the program entirely, and he had been given more of an opportunity to meet business men, manufacturers, educators, and others more directly connected with the moral and financial strength of the country. The fact that Prince Henry says he comes to meet and talk with the men of the United

States, is the highest compliment he could have paid the nation.

"A CAPTAINS' FIGHT"

IN deciding the question of who was in command of the American fleet at the battle of Santiago, which was the supreme point involved in the appeal of Rear Admiral Schley, President Roosevelt holds that, so far as the actual engagement was concerned, it was an affair of the captains. His exact language on this point is as follows:

"In short, the question as to which of the two men, Admiral Sampson or Admiral Schley, was at the time in command, is of merely nominal character. Technically, Sampson commanded the fleet, and Schley, as usual, the western division. The actual fact, the important fact, is that after the battle was joined not a helm was shifted, not a gun was fired, not a pound of steam was put on in the engine room aboard any ship actively engaged, in obedience to the order of either Sampson or Schley, save on their own two vessels. It was a captains' fight. Therefore the credit to which each of the two is entitled rests on matters apart from the claim of nominal command over the squadron; for so far as the actual fight was concerned, neither one nor the other in fact exercised any command. Sampson was hardly more than technically in the fight. His real claim for credit rests upon his work as commander-in-chief; upon the excellence of the blockade; upon the preparedness of the squadron; upon the arrangement of the ships head on in a semi-circle around the harbor, and the standing orders in accordance with which they instantly moved to the attack of the Spaniards when the latter appeared. For all these things the credit is his."

Admiral Schley and Captain Cook share the credit for the management of the "Brooklyn," with the exception of the "loop" for which Schley gave the order, which, in the President's opinion, caused both the "Brooklyn" and the "Texas" to lose position. With this exception, he says Schley handled the "Brooklyn" manfully and well. Credit to the respective ships is given thus: "The 'Brooklyn' and the 'Oregon' were thenceforth the headmost of the American vessels—though the 'Iowa' certainly, and seemingly the 'Texas' also, did as much in hammering to a standstill the 'Viscaya,' 'Oquendo,' and 'Teresa'; while the 'Indiana' did all her eastward position and crippled machinery permitted. In the chase of the 'Colon,' the 'Brooklyn' and the 'Oregon' share the credit between them." The President refers appreciatively to the courage exhibited by Commander Wainwright, and expresses this opinion of the commander of the 'Oregon': "In view of Captain Clark's long voyage in the 'Oregon' and the condition in which he brought her to the scene of service, as well as the way in which he actually managed her before and during the fight, I feel that it would have been well to have given him the same advancement that was given

Wainwright." In discussing this point further, he says: "Wainwright was entitled to receive more than any of the other commanders; and it was just to Admiral Sampson that he should receive a greater advance in numbers than Admiral Schley — there was nothing done in the battle that warranted any unusual reward for either. In short, as regards Admirals Sampson and Schley, I find that President McKinley did substantial justice, and that there would be no warrant for reversing his action."

EFFECT OF THE DECISION

WITH the exception of the intensely partisan newspapers, the decision of President Roosevelt in the Schley case is favorably commented upon by the press of the country. All speak appreciatively of the fact that he took the time to read all the testimony taken by the Court of Inquiry, examine a multiplicity of documents, and closely question witnesses who have not heretofore had an opportunity to tell their story. It is understood that there will be no further attempt to bring the matter up in Congress, and therefore, in the language of the diplomats, the "incident" may be considered "closed."

CONCESSION TO CUBA

THE Republican members of the Ways and Means committee of the House have agreed to report a bill authorizing a concession of 20 per cent. to Cuba, on a reciprocal basis, upon the additional condition that Cuba shall first enact our immigration laws. This action is subject to the approval of a caucus of the Republican members of the House, which meets after we go to press this week. Inasmuch as the agreement of the committee members was reached immediately after a conference at the White House between President Roosevelt and representatives who have heretofore opposed any form of Cuban reciprocity, the outlook at this writing is that the resolution will be speedily ratified.

LORD ROSEBERY'S LATEST MOVE

IN the game of politics, whether local or international, the actions and utterances of leaders or would-be leaders in the several parties are usually construed as "moves" designed to influence the views of other people so the "leader" and his immediate followers can accomplish a definite purpose. A very interesting game of this kind is in progress in England, which may mean a great deal — and, also, possibly nothing. Lord Rosebery is the central figure. He made a great speech a short time ago, duly noted in these columns, which had something of the ring of a challenge to the different factions of the Liberal Party to reunite on a broad and liberal platform and make an effort to save England from the ultra-conservatism which is causing her to lag a little in the forward movement of enlightened nations. Recently Sir Henry Campbell-Bannerman, the parliamentary leader of the Liberals, also made a "move," in which he forced Lord Rosebery to definitely declare that he is not in sympathy with home rule for Ire-

land, which places him quite outside of the ranks of the Liberal Party. He now occupies the unique position of a leader starting out to build up an entirely new party by drawing adherents from other parties. There is much speculation among Englishmen as to how the "game" will end.

FIST FIGHT IN THE SENATE

MEMBERS of the Senate in particular, and the millions of people of the United States in general who love peace and decency, are deeply humiliated over the disgraceful personal encounter which occurred between Senators Tillman and McLaurin, of South Carolina, on the floor of the Senate last Saturday afternoon. Tillman charged that the vote of McLaurin on the ratification of the treaty with Spain had been purchased with patronage; McLaurin denounced the assertion as a "willful, deliberate, malignant lie," whereupon Tillman assaulted McLaurin, and the fight ensued. They were separated after they had exchanged several blows. An executive session was immediately held during which the offending senators were found guilty of contempt and their case referred to the committee on privileges and elections. Later, in open session, both men, by special permission, made apologies, but no action was taken to clear them of contempt. As the matter now stands, they cannot speak unless the Senate grants them the privilege by special vote, or the ban is removed. It will be recalled that there has been a growing ill-feeling between Tillman and McLaurin for some time, owing to McLaurin's advanced political ideals, and the fact that he has been favored with Republican patronage in South Carolina.

LAND WAR IN IRELAND

ACCORDING to John Redmond, chairman of the Irish parliamentary party, the disorder in County Roscommon, which threatens to spread to other parts of Ireland and precipitate a crisis in Irish affairs, is due to the refusal of the Government to grant the unanimous demand of the Irish people that a law be enacted compelling landlords to sell their holdings to tenants. Where tenants have been allowed to purchase farms for themselves, they are generally satisfied and fairly prosperous; but where the landlords refuse to sell at any price, and compel their tenants to pay high rentals, there is much ill-feeling and discontent. In County Roscommon the tenants on forty farms of Lord De Freyne's estate refused to pay rent because he would not permit them to buy, and they were promptly evicted. Others are being proceeded against, and fifteen representative public men of the district have been imprisoned merely for taking part in meetings of a peaceable nature, and many others are being prosecuted. The whole question seems to be: Can the Irish tenant force the landlord to sell his land if a fair price is offered? Underlying the agitation for a compulsory land purchase law is a well-defined political program. A separate parliament and home rule are supreme objects of the Nationalists. Landlordism is regarded as the chief hindrance, and the leaders are sustained

by the hope that if they can obtain an enactment that will make it possible for the tenant farmers of Ireland to buy the estates of the non-resident landlords on a time payment system, there will be little difficulty in eventually obtaining home rule. Almost the entire strength of the Irish representation in Parliament is pledged to compulsory purchase (95 for it, 8 against it), and the Conservative Government has promised legislation on the subject at this session of Parliament. Meanwhile the agitation in Ireland is increasing, and the authorities are obliged to employ the constabulary to preserve order. W. K. Redmond, M. P., and Joseph Devlin, leaders of the United Irish League, are in the United States addressing gatherings of Irishmen and raising money for the purpose of carrying out the objects of their organization.

ANTI-TRUST INVESTIGATION

THE action of President Roosevelt in directing Attorney General Knox to inquire into the validity of the railroad combine represented in the Northern Securities Company is momentous and far-reaching, because it raises the whole question of the attitude of the Federal Government toward all combinations of capital designed to crush out competition. It is in complete harmony with the President's previously expressed conviction that laws are made to be enforced, and that it is the prerogative of the general government to inquire into the workings of trusts. The Attorney General is of the opinion that the formation of the Securities Company is a violation of the Sherman anti-trust act of 1890, but there is some question as to the effectiveness of this law. Mr. Knox, himself, is reported to have said that it was faulty and could not be enforced. There is also a very strong suspicion throughout the country that his sympathies are with the trusts. Since the President has taken the initiative, he will now have a very conspicuous opportunity to test the anti-trust law, and correct any erroneous views as to his inclinations. It appears that the Securities Company anticipated a fight, and is prepared for it. Arrayed against the Government will be J. J. Hill, J. P. Morgan, and other representatives of capital. Their chief defence is that while the merger is a technical violation of law, it is not contrary to public policy. During the preliminary arrangements for the consolidation it is understood the President was "sounded" by some of the leaders for the purpose of ascertaining what he would do, and all the satisfaction they got was the assurance that they need not fear him unless a violation of the law was contemplated. It is also claimed that he has been warned that if he "meddled" with the combine, he would cause business distrust which would be very injurious to the country at large. He seems to have taken the position that if business distrust must follow an investigation of the merger, then those who are engaged in promoting it are responsible, because they should have taken that possible consequence into account before they consummated their plans. The reason for the objection to the Northern Securities Company is that it appears to be a railroad trust organized on

the same plan as the Steel Corporation. It proposes, so it is claimed, to take over the control of the Northern Pacific and Great Northern railroads by an exchange of stock. As this would destroy all competition between roads in the Northwest, a strong fight has been made by Governor Van Sant of Minnesota, aided by stockholders in the two companies. The matter has been before the Interstate Commerce Commission, but without results. The action of the President means that the whole question will now be passed upon by the highest tribunal in the United States.

STOCK MARKETS AFFECTED

THE next day after the announcement was made that President Roosevelt had directed the Attorney General to investigate the legality of the Northern Securities Company, the security markets in New York, London, Paris and Berlin were considerably demoralized. So serious was the decline that attention was directed almost wholly to the American stocks. The scene on the floor of the New York exchange was similar to that of May 9 last, when the preliminary battle for the control of the Northern Pacific road was fought. Later in the day, however, when the excitement began to subside, a reaction occurred.

IN FAVOR OF THE TRUST

IN the United States Supreme Court on Monday Justice Shiras read the opinion in the case of the State of Minnesota vs. the Northern Securities Company, in which the State makes application to file a bill of complaint in that court. The Supreme Court denies the application on the ground that it is without jurisdiction. As is already quite generally known, the State of Minnesota, backed by other States of the Northwest, has been vigorously opposing the merger of the Great Northern and Northern Pacific roads, and the effort to get the matter before the Supreme Court is but one phase of a comprehensive plan to prevent the consolidation. It seems that the form in which the action was brought had much to do with the adverse ruling. Although thrown out of court this time and seemingly without recourse, the action of the President in directing the Attorney General to investigate the Securities Company in the light of the Sherman anti-trust law, will greatly strengthen the cause of those who are opposed to the trust.

THREE CONVENTIONS IN WASHINGTON

THREE national gatherings of considerable importance were held in Washington city last week. The Daughters of the American Revolution continued in session from the preceding week and transacted a large amount of routine business. The annual convention of the National Society of the Children of the American Revolution met in the hall of the Columbian University on Thursday. Mrs. Daniel Lothrop, of Boston, is the founder of this organization, which, as its name indicates, exists for the purpose of inculcating principles of patriotism in the children. On Wednesday the triennial convention of the National Council of

Women, a federation embracing sixteen national organizations, representing two millions of women, met in the hall of Carroll Institute. All of the organizations belonging to the federation were represented by their presidents.

RIOTS IN SPAIN

REPORTS of serious rioting in Barcelona were prominent in the foreign dispatches last week, and at this writing there are grave apprehensions that the outbreaks noted thus far are but precursors of a formidable revolution. The government has ordered out the troops, and on several occasions the mob and the soldiers have had sanguinary encounters. On one day last week artillery was used in clearing the streets of Barcelona. Several hundred persons were killed. Threats have been made by Premier Sagasta to declare Spain under martial law, which, if carried into effect, it is feared would precipitate a national crisis.

ARRIVAL OF PRINCE HENRY

OWING to a severe storm on the Atlantic, the "Kronprinz Wilhelm," bearing Prince Henry and party, did not reach New York until Sunday forenoon. All the elaborate plans for his reception were duly carried out. A formal welcome was extended to him by representatives of the city, state and nation. Monday he was in Washington, where he called upon President Roosevelt, visited Congress, met members of the cabinet, and dined at the White House at night. As we are closing up the forms the launching of the Emperor's yacht at Shooter's Island is in progress. Wednesday will be spent in viewing points of interest in New York; Thursday the Prince will attend the memorial exercises to President McKinley in the House of Representatives; the Naval Academy at Annapolis will be visited on Friday; and on Saturday the imperial party will start on their long tour of the South and West, during which stops will be made at Chattanooga, Nashville, Louisville, St. Louis, and Chicago. Coming eastward again, the Prince will stop at Buffalo, Boston, Albany and Philadelphia.

POPE LEO'S SILVER JUBILEE

THE silver jubilee of Pope Leo was officially inaugurated with appropriate services in St. Peter's at Rome, on Feb. 20, but the main celebration will not occur until next Monday, March 3. It will be observed by Catholic congregations in all parts of the world. Setting aside ecclesiastical considerations for the moment, it is quite possible for a Protestant to view the life and character of the Pope and acknowledge that he is one of the remarkable men of the age. For twenty-five years he has held the exalted office of Pontifex Maximus of the Roman Catholic Church, which, according to the teaching of that church, makes him the one only authoritative representative of Jesus Christ on earth. During the time designated he has not been outside the limits of his domicile and the adjoining gardens, which has earned for him the sobriquet, "prisoner of the Vatican." However, he keeps in touch with all phases of life all over the world, and takes a keen interest in industrial, commercial

and political developments. He has almost completed his ninety-second year. He has worn the triple crown longer than any man except Pope Pius IX., his immediate predecessor, and Pope Pius VI., and should he live until next November, he will have surpassed the length of the latter pontificate. He is the oldest man who ever served as Pope, save perhaps Gregory IX., who, according to some authorities, was "nearly a hundred" years old when he died. The advanced age of the Pope is naturally the occasion for much speculation as to his successor.

EVENTS WORTH NOTING

Both Russia and China have given most explicit and positive assurance that Manchuria will not be closed to the trade, navigation and commerce of the United States at any time.

President Roosevelt has sent a letter to Congress recommending special legislation for the retirement of Captain Richmond P. Hobson on account of weak eyes. It is understood that if Hobson is retired, he will return to his home in Alabama and enter political life.

The Venezuelan Congress convened at Caracas on Thursday of last week. Among the matters to be acted upon soon is the agreement recently signed in Paris which forms a basis for the resumption of diplomatic relations between France and Venezuela, which were broken off several years ago.

The Government of Denmark is fully satisfied that the sentiment of the Danish West India islanders is overwhelmingly in favor of United States sovereignty, and will therefore expedite the transfer of the islands to the United States. It is expected at Washington that the American flag will float over the new insular possessions within a few weeks.

A cablegram from Constantinople states that Miss Stone and her companion, Mme. Tsilka, who were captured by brigands in the district of Salonica on Sept. 3 last, have been released and arrived at Strumitza, Macedonia, on last Saturday morning. It is stated that Miss Stone will return to the United States to recuperate from her trying experiences with the brigands.

A sleet storm swept over the territory within a radius of one hundred miles of New York city last Friday, damaging property to the amount of \$5,000,000. Thousands of telegraph poles were thrown down, and hundreds of horses killed by contact with live electric wires. In Philadelphia five persons lost their lives by becoming entangled with the live wires in the streets.

The Seventy-first Regiment Armory and the upper part of the Park Avenue hotel, New York, were destroyed by fire early Saturday morning. Seventeen inmates of the hotel lost their lives. It is claimed that the hotel had no fire-escapes, no fire-hose, and not even a bucket of water for protection. The cause of the fires is in doubt. The authorities are conducting a searching investigation. The total loss is estimated at \$250,000.

Mrs. John W. Foster, the "Tombs Angel," who had devoted herself for fifteen years to the prisoners in the Tombs, New York, was among the victims of the fire in the Park Ave. Hotel last week. She was loved by hundreds of unfortunates accused of petty crimes awaiting a hearing, and by discharged convicts, and was held in very high esteem by the police officials of New York and others who knew of her unselfish work among criminals.

CARRYING THE COLORS

IN military service it is the duty, not of the officers, but of the enlisted men, to carry the colors. It is a grandly important and responsible duty entrusted to the common soldier—first, to sergeants and corporals; and next, in emergencies, to the private in ranks. One might think that such a glorious privilege ought to belong to an officer—that there should be a commissioned flag-captain, say, with rank equal to that of any other captain, or perhaps above it. But no; the military custom of all countries favors the honoring of enlisted men with this office of color-bearer.

It is evident that there is a consideration of the profoundest wisdom and significance back of this military custom. Responsibility for the colors puts the enlisted man on a certain footing of equality with the officers—an equality of trust and honor. It is a sharing on the part of the officer with the private soldier of the responsibility of battle. It is an evidence of confidence in the enlisted man that puts him on his honor and his mettle. Only in cases of extreme emergency will an officer pick up the fallen colors—an emergency to which the enlisted man does not seem equal; as when, for instance, Gen. Steedman caught up one of the fallen regimental flags, at Chickamauga, and rushed to the front with it, exclaiming: "Boys, I'll carry your flag, if you'll defend it!" Your flag, observe. Even in that critical emergency the General recognized the fact that the flag he was carrying belonged by prior claim to the soldier boys.

Here is a truth—and a very significant truth—that comes home, by analogy, to the Christian. The Army of the Kingdom is organized, in one respect at least, like the armies of the nations. Upon the private soldier of the Cross devolves the duty of carrying and advancing the colors. Christ, our Commander-in-Chief, the prophets, the evangelists, the great religious leaders of all times, are not commissioned to push the flag into the ranks of the enemy. They are commissioned to inspire, to stimulate, to guide us, the enlisted soldiers. We are to be the missionaries, reformers, philanthropists, burden-lighteners, pastors, ministrants, of the kingdom. Shall we prove equal to the responsibility, the glory? Or shall we behold some more consecrated general catching up our fallen banner and bearing it against the foe?

NEED OF SYMPATHY BETWEEN MINISTERS

THERE never has been a time when the ministry has stood in greater need of close sympathy between different schools of thinking and different ages or temperaments than it stands today. It has become a commonplace remark already that we are living in a time of transition in thinking. That fact is recognized clearly enough. But there are certain practical implications of the fact which needed special emphasis.

It is difficult for older men to put themselves sympathetically into the place of the recent graduate of a theological school who enters the ministry and begins to preach sermons in which are old terms

with new content, or new terms which seem to the older man lacking in content entirely. Here is a serious situation. There is something in us that compels us to become advocates and champions. How can a man plead a cause and defend a faith for years without becoming convinced not only of the faith itself, but even of the preciousness of the forms of faith? Not only ideas, but also words, become sacred through long association. And now on every hand the ears of the older preachers are assailed by new terms, and new conceptions of truth are presented on every side. Is it not naturally difficult for the man who has all his lifetime surveyed Mt. Washington from a hill at the south wholly to trust the report which a man gives of Mt. Washington as seen from a hill at the north? It is the same mountain, to be sure, and there would be no quarrel concerning the report to be given if both men could only join hands and go together where they might see it from north, south, east and west. Yet even then we fancy that each would hold very stoutly that the view from his first standpoint was a little grander and fairer than any other. But at least they would have learned together that there are many points from which to survey Mt. Washington, and each one would be more sympathetic as a result of the journey. It is quite possible, also, that in their journey they might have discovered that a man who lived toward the east, whose report neither of them ever had heard, loved the mountain and had a view of it which was wholly unlike either of theirs.

But the lesson of this little parable is, first of all, to the older ministers. You are pained at the words of the younger brethren. They are very strange words. Not only is "Shibboleth" "Sibboleth," but some of them have even lost both forms of the sacred sibilant. The pain is natural. Even a hiss may be very significant. But have you honestly endeavored to learn through how great a struggle the young brother has passed as he has tried to understand the new science, the new sociology, and the new criticism, and, in the midst of it all, win standing-ground for a faith that would save his soul and give him a message which he could preach with all his heart? From your veteran experience it all seems very clear and fixed. But the young brother has been compelled to reckon with forces that you never met. The whole realm of knowledge has enlarged with leaps and bounds. That is the glory and peril of modern life. You sense the peril; do you see the glory? Sympathy is not easy. It means a definite struggle if you try to understand the young brother. But it is your duty. You have more in common than you dream. Instead of rebuking him or distrusting him, why not lay aside all thought of conflict, go to his study, talk with him frankly, love him and pray for him? If he is rash—perhaps he is—the way to steady him is to love him.

And the second lesson of the little parable is for the young minister. You have no conception today, at the beginning of your ministry, of how precious a truth, even in one form of statement, may become to a man who has defended it, loved it, and toiled for it year after year. The

ministry seems different to you and to the man who ought to be your counselor. Simple, humble things sometimes become very precious. Who would rend the wee stocking that a mother keeps, more precious than jewels to her, laid away with her treasures? From one standpoint it is very brave and laudable to break images; but who shall restore a God? And, after all, the difference between you and the older brother is a difference concerning non-essentials. You will be an old man some time—yes, please God, an old minister, with the record of a long life behind you, a dear woman at your side, and thousands who will love you here and there where you have gleaned in the Lord's wide harvest-fields. You will crave, then, a certain consideration and sympathy from some one who will then be the younger brother. For you will doubtless hear new words and be greeted with another report, even then. You must go through the older brother's present struggle. But now you are the younger brother. Do not forget that it is easy to hurt, but better to help. That sermon on the "Higher Criticism" and the "New Inspiration" may send a shaft home to the elder brother's heart, and it may not set the girl who is to be home from college next Sunday any nearer a saving faith. Might it not be better to write on "Jesus the Saviour" or "Love the Great Dynamic?"

Oh, the whole truth is very glorious, but very great and high! Who should join hands to survey it together from every side if not the Christian ministers?

Christian Union

WE refer again to Canon Henson's noble efforts to abate the bigotry of the Anglican Church, for those efforts seem in no degree to be lessening, but rather increasing. He has received no little encouragement from quite a number of his fellow dignitaries, as was manifest from the articles contributed to the January number of the *Contemporary Review*, and his latest move was an elaborate address to the Methodist ministers of London gathered at City Road Chapel. He was received with the greatest enthusiasm, and spoke from his heart in advocacy of Christian unity, pressing what he terms "the elementary and obvious truth that discipleship itself requires fellowship in the sacrament of the Lord's Supper, and that the refusal of that fellowship really implies the denial of the character of the disciple." "The right method of recovering unity," he claims, "is to establish inter-communion with all the true branches of Christ's Catholic Church." "I shall exert myself to shape public opinion within the church, and to secure by constitutional modes the abrogation, or the recognition as obsolete, of all in the Anglican system which prohibits inter-communion with non-Episcopalians." "The time is ripe for a rearrangement of religious parties which shall bring into avowed and operative alliance all who, holding lightly by the historic cases of difference, acquiescing rightly in much that once seemed intolerable, do hold with passionate conviction that in discipleship to Jesus Christ alone can human life, individual, social, economic, political, find its true greatness, and effect its worthiest successes, and who feel with the flame of that high conviction burning within them the strain and outrage and weakness of separation from one another in the sacrament of Christ."

From the reply to the address by Rev.

F. W. Macdonald, ex-president of the Wesleyan Methodist Conference, and from the editorial comments in the Methodist papers, it is evident that no immediate results are expected, and that so far as concerns external visible unity in a single organization, on which Canon Henson seems to lay some stress, there is no conviction on the part of the Methodists that such a thing is feasible or desirable. But they are fully willing to do their part in bringing about more cordial fraternal relations, and have good hope that this will more and more be accomplished. The main thing, of course, is for the Anglican Bishops to repair the fatal blunder which they made at the Lambeth Conference fourteen years ago when they refused to recognize the ministerial character of those ordained in non-Episcopal communions, and yet fancied they had done something important toward effecting Christian union. Until they cease to insist on the essential nature of the "historic episcopate," and until, on this side of the water, the Baptists cease to dis fellowship other Christians by refusing to commune with them, no very important advances can be scored in the great work of removing the unhappy divisions which now weaken the forces of Protestantism.

Death of Dr. Newman Hall

SOON after this paper had been sent to press last week, a cable was received announcing the death of Dr. Newman Hall, of London, one of the most noteworthy of English Dissenters, at the advanced age of 86 years. Dr. Hall possessed a striking personality, was deeply religious, and able and convincing in the pulpit and on the platform. While unlike him, he has been justly compared to Henry Ward Beecher in the religious, reformatory and political influence which he exerted. He was the intimate friend of Bright, Gladstone, Dean Stanley, and Tennyson. His tract, "Come to Jesus," of which over 3,000,000 copies have been circulated, arose from hearing a Primitive Methodist sing to a street crowd that familiar revivalist song, "Come to Jesus just now!"—upon which he arose and added to the impression by an earnest and vigorous exhortation. From what he then said he wrote out this appeal.

Dr. Hall was the earnest friend of the Union during the Civil War, and in personal influence and by public addresses he stood for a united government, and in England rendered a service so great and potential that it should be recalled in this hour with profound and reverent gratitude.

An Irish Poet

AUBREY THOMAS DE VERE, the foremost literary celebrity of Ireland, who has just died at the age of eighty-eight, was the last living link that bound Wordsworth, Coleridge, and their times, to the century into which we have entered. His first book, an elaborate poem on the Waldenses, appeared in 1842, and marked the beginning of a career of literary activity which covered not only a wide range of poetry, but also biography, critical essays, Irish legends, dramatic works, church history and polity, pertaining especially to his native isle and its problem of disestablishment. His delightful volume of "Recollections" was issued in 1897, so that his productive period lasted over fifty-five years. Some of his most valuable work appeared in 1887, in the form of studies of Wordsworth, Shelley, Keats, and other poets. He was five years younger than Tennyson, with whom he enjoyed a lifelong and affectionate intimacy, while James Russell Lowell and he were ardent friends.

With Manning — afterwards Cardinal — De Vere became acquainted before the former left the Anglican communion, and their acquaintanceship soon ripened into bonds of close fellowship. He was a Roman Catholic of a liberal type; his religious verses sometimes strike a lofty note, while in his love poetry we not infrequently come across a genuine flash of inspiration, as when in his sonnet, "To my Lady Singing," he writes:

"But when at last her voice grew full and strong,
Oh, from their ambush sweet, how rich and clear
Bubbled the notes abroad — a rapturous throng!

* * * * *

I, standing nigh,
Received the falling fountain in my heart."

Aubrey De Vere was an adept in writing sonnets. The following, on "Sorrow," may be taken as a sample of his taste, skill, and genuine feeling in this connection:

"Count each affliction, whether light or grave,
God's messenger sent down to thee; do thou
With courtesy receive him; rise and bow;
And, ere his shadow pass thy threshold, crave
Permission first his heavenly feet to lave;
Then lay before him all thou hast. Allow
No cloud of passion to usurp thy brow,
Or mar thy hospitality; no wave
Of mortal tumult to obliterate
The soul's marmoreal calmness. Grief should be
Like joy, majestic, equable, sedate,
Confirming, cleansing, raising, making free;
Strong to consume small troubles; to commend
Great thoughts, grave thoughts, thoughts lasting
to the end."

PERSONALS

—The entire church will rejoice to learn that the health of Mrs. Thoburn, wife of Bishop Thoburn, is improving.

—Mr. and Mrs. Lewis R. Speare, of Newton Centre, have gone to Palm Beach, Fla., for a month.

—Ex-Secretary of the Treasury Gage has accepted the presidency of the United States Trust Company of New York, and will take up his duties in that city in a few weeks.

—We notice, in examining the *Sunday School Journal and Bible Students' Magazine* for March, that the "Homiletical and Practical Notes" on the lessons for the month were prepared by Rev. C. A. Littlefield, of Chelsea.

—A letter is just received from Miss Jessie Ackermann, written from Osaka, Japan, Jan. 26. She is studying the missionary and revival work there in progress, and promises the HERALD another illustrated letter at an early date.

—Bishop Vincent was seventy years old on Sunday, having been born on Feb. 23, 1832. A large number of congratulatory messages were sent to his residence in Zurich, Switzerland, by friends in this country. He expects to return to the United States in the early summer.

—Miss Dorothy Richard, five years a missionary in Concepcion College, Chile, S. A., has returned home on a furlough. Miss Richard is a graduate of Mt. Holyoke Seminary and a faithful and efficient missionary. She is a member of the Methodist church at Newport, Vt.

—We learn from the New York *Christian Advocate* of last week that "Prof. William North Rice of Wesleyan University visited Genesee Wesleyan Seminary last week and gave his lecture on 'Tennyson, the Poet of Science,' and also assisted in the revival meetings in progress in the

seminary. The inspiration of his presence was greatly appreciated by faculty and students."

—Arthur R. Edwards, M. D., has been elected president of the Cook County (Chicago) hospital medical staff. Dr. Edwards is the only son of the late Rev. Arthur Edwards, D. D., former editor of the *Northwestern*, and is one of the foremost physicians of Chicago.

—Bishop and Mrs. J. M. Walden sailed from New York on the steamer "Philadelphia" for Porto Rico on Saturday of last week. He has gone to make a thorough investigation of the missionary situation on that island, and will be absent from this country about four weeks.

—The *Northwestern* of last week says: "Prof. Caleb T. Winchester, of Wesleyan University, Middletown, Conn., is at present visiting in the region of Chicago and fulfilling an engagement for a course of lectures at the University of Wisconsin. He also delivered at Evanston, under the auspices of the Northwestern University Settlement, a lecture, which was largely attended and conceded to be one of the memorable events of the season. He gave an admirable address on Sunday evening, Feb. 9, at the First Methodist Church, Evanston, on 'Literature as an Instrument of Christian Culture.'"

—The Chicago correspondent of the *Congregationalist* says, in last week's issue, in referring to the case of Prof. C. W. Pearson: "His resignation was promptly accepted, with a continuation of salary to the end of the current year. H. S. Stone & Co. will publish immediately his book on the Carpenter Prophet, in an edition of 68,000 copies. It is understood that the Professor will enter the lecture field, his topic being 'Biblical Miracles.' There is an attempt in some quarters to make it appear that Prof. Pearson has been treated with severity by Northwestern University. There is no foundation in fact for such a statement, as the continuance of his salary to the end of the year indicates. All that the institution and the Methodist Episcopal Church asked was that both should be relieved of responsibility for the theological views of Prof. Pearson. When thus relieved, no unbrotherly feeling is left behind. The course which he now proposes to take will excite pity rather than censure. He is likely for a time to find his heresies profitable, as is usually the case. But the end cometh."

—The leading article on our contribution pages this week is from the pen of the late revered and greatly beloved Dr. George M. Steele. It has been a long time in the office, not because its merit was not appreciated, but because, when he sent it, the great-hearted man said: "Use at any time, or not at all." This fact illustrates the delay which often occurs in publishing contributions of merit. The pressure for room is so great, and current events demand so much attention, that the article which is good at any time suffers unintentional delay. With this contribution there came the last long letter we ever received from Dr. Steele. We quote a single paragraph as an illustration of the stern struggle with poverty which he endured in his determination to secure an education—an experience so hard and so desperately pinching that it would have discouraged and soured a nature less richly endowed. He writes: "During my first few months in Boston the year before I entered college, I spent several nights in the streets because I hadn't money to pay for a night's lodging; and once near the end of my freshman year in college, I found myself reduced to twenty-five cents—all the money I had in the world—and I was boarding myself and

had to pay for each little loaf of bread as I bought it."

— The faculty and students of Lasell Seminary will be represented at the World's Student Convention at Toronto by Miss Lillian Packard and Miss Mabel Goodwin.

— Bishop Hamilton is preparing a new lecture, which he will deliver as soon as he returns from Mexico. The subject is, "Miracles, Marauders and Men of Mexico."

— Mr. Charles S. Buchanan, instructor in the Anglo-Chinese College, Singapore, has arrived in this country to attend the International meeting of the Student Volunteer Movement at Toronto.

— Bishop D. A. Goodsell has received a letter from John Burroughs, the naturalist, highly commending his book, "Nature and Character at Granite Bay." The commendation is richly deserved.

— Miss Emily L. Harvey has just been appointed to Ralpur, Central Province, India, where she should be addressed, care of Methodist Episcopal Mission. She adds to the announcement: "I am very well and happy in the work."

— Rev. Dr. Daniel Dorchester, pastor of Lindell Ave. Church, St. Louis, made a welcome call at this office on Monday. He predicts that the World's Fair to be held at St. Louis will eclipse even that held at Chicago.

— Rev. W. J. Heath, of Asbury Church, Springfield, returns to his work from a month at Clifton Springs in vigorous health. He is one of the ablest preachers of the Conference, a student who keeps fully abreast of the best thought of the age.

— We are pained to learn of the death of Micajah N. Goodrich, of Lynn, one of the most active and useful laymen of the First Church of that city. He will be recalled as belonging to the board of directors of the Boston Methodist Social Union in 1900. He died on Saturday night of heart trouble after only a few days of illness. He was about sixty years of age, and leaves a wife and three children.

— We regret to note that Bishop Taylor is reported to be growing more and more feeble. We shall read of his translation one of these days — this modern St. Paul. Well, he will not be lonely in heaven. The redeemed from all parts of the earth, his converts, will welcome him with hallelujahs.

"With songs on their lips
And with harps in their hands
To meet one another again."

No man shall take Bishop Taylor's crown on that crowning day.

— With deep sorrow we announce the death of Mrs. Addie F. Cummings, wife of Rev. C. S. Cummings, of Auburn, Me., which occurred Feb. 21. She was operated upon for appendicitis, the 11th inst. She was 46 years of age, and leaves, besides the deeply bereaved husband, six promising and noble children to mourn the loss of the best of mothers. The *Lewiston Journal* of Feb. 21 contains a tender and lengthy tribute, in which it says: "Mrs. Cummings was one of the best of women. She was a true friend to the poor, and many a tearful eye exists today in the homes of that class of people, which the kind hand of the deceased has made more happy and cheerful. Every one on the streets of Auburn and in the stores, and in fact all places, is saddened by the untimely death of this most excellent woman." Funeral services were conducted on Sunday afternoon by Presiding Elder Ladd both at the house and at the church. Nearly all the pastors of Auburn assisted, and a male quartet rendered beautiful selections. Dr. Ladd

writes: "Only a few times have I seen such beautiful and so many floral tributes. Rarely has a death occurred in Maine that excited such general sympathy."

— The death of Miss Flora S. Heath, at Standish, Me., Feb. 17, aged 82 years, closes an earthly career which had its shadows in these later years relieved by the kindness and generosity of the readers of ZION'S HERALD. In a letter just received from Rev. J. M. Frost, of Bangor, he says: "Fortunately, a week or so before she passed away, I had, through the treasurer of the town of Standish, made all necessary arrangements, so that when the end came everything should be done that was requisite. This year \$82 were subscribed, and there will be more than enough to pay all expenses due for board, nursing and burial." Mr. Frost has graciously magnified the spirit of the Master in assuming the personal care and management of this case, and he surely could not have been more tender and thoughtful. We shall publish a memoir at an early date.

BRIEFLETS

It was the eminent and prophetic Prof. Park, of Andover Seminary, who said to our Dr. H. A. Ridgway some years ago: "The Methodist Church has greater responsibility than any other religious body in this country for the maintenance of sound religious faith."

Bishop Mallalieu in a personal note says: "I have good news from Rev. Elihu Grant in Palestine. If things go along as we expect, we shall soon have regular (monthly) preaching (Methodist) in Jerusalem. How Gilbert Haven would rejoice! It was the dream of his life to see our church in Palestine."

"In Memoriam — Oliver Marcy, LL. D.," is the title of a new and most tasteful little volume of 180 pages, containing tributes that will delight any pupil of other days at Wilbraham or elsewhere.

Wesley Church, Minneapolis, Minn., had a great jubilee day last week, with a banquet and the joyous burning of a mortgage of \$20,500 on the church edifice, which had been recently paid. We heartily congratulate the pastor, Rev. Dr. J. S. Montgomery, and his people. This is the great day for the payment of church debts. Let the glorious work go on everywhere in the connection!

The *Outlook* of New York, of last week, contains a belated but characteristic reference to the case of Prof. Pearson. Its position could have been anticipated, for nothing seems to delight this journal more than an outbreak of heresy anywhere. Of course it sympathizes with Prof. Pearson, and improves the opportunity — as it has of late in every instance presented — to reflect upon the Methodist Episcopal Church. It even goes so far, at this late date, as to exploit the reckless condemnation of Prof. Pearson by Rev. F. H. Hardin, D. D., of Chicago. ZION'S HERALD repudiated the coarse and drastic criticism of Dr. Hardin weeks ago, and no Methodist journal or representative has defended it, to our knowledge. The Methodist Episcopal Church does not at all object to being frankly discussed, nor even to criticism if it be intelligent and fair.

In his commentary on the Epistle to the Ephesians ("Expositor's Bible"), the distinguished commentator, Prof. G. G. Findlay, declares (p. 322) that John Wesley, in his "Explanatory Notes on the New Testa-

ment," adopted many emendations from Bengel, thereby "supplying the Methodist preachers with many of the most valuable improvements made in the Revised Version, a hundred years before the time." Here is a fact that our church should never forget. Our founder illustrated in himself a spirit of independent and scholarly research which comes near to being his greatest and grandest claim to undying fame. May the same spirit of reverent but fearless investigation characterize our church everywhere! For this spirit only we insist.

Our report of the meeting of the Boston Methodist Social Union, which is unusually interesting and important, appears on the last page. President Faunce delivered a very pertinent, eloquent and inspirational address.

The important public hearings on temperance have begun at the Massachusetts State House. Next Tuesday, March 4, at 10.30 A. M., five bills on hotel licenses will be under discussion. Let interested friends gather and by their presence and voice express their protest against any new encroachments by the liquor interests.

In our Outlook columns the facts are given concerning the assault which Senator Tillman of South Carolina made upon his colleague in the United States Senate. Every American citizen is unspeakably humiliated by this act, but the South and the State of South Carolina are most deeply disgraced. Tillman has before shown himself utterly unfitted, by temperament, training, and coarseness of speech, to be a member of that august body. He should be expelled forthwith, and we wish his colleagues possessed sufficient moral nerve and high principle to thus purge the Senate. President Roosevelt acted with characteristic courage and good sense in withdrawing the invitation which had been issued to Senator Tillman to dine at the White House at the reception to Prince Henry.

Bishops Walden and Fowler have recently visited Rust University, Holly Springs, Miss., and lectured to the students. There is a deep religious interest prevailing. The University is having a prosperous year.

Ten more golden eagles gladdened the chairman of the New England Thank Offering Commission last Saturday. These, like the ten last reported, are for the benefit of the School of Theology. A gracious lady was the spontaneous giver, and her name — well, we have not received permission to print it. We will, however, say that it is one well known in Christian circles, and that she generously shares it with the gentleman who a few years ago presented Boston University with its excellent telescope. Both live in Cambridge where the greatest of telescopes have been made and many a golden eagle dedicated to the service of God and man.

Sheriff Pearson, of Cumberland County, Maine, is furnishing standing and unquestioned evidence that prohibition does prohibit where an officer like himself is honest and brave enough to execute the laws. In an address last week at Attleboro, he said: "When I took the office of sheriff there were 271 open saloons in Portland; there is not one today, and I will give \$100 to any man who can prove to me that there is an open saloon in Cumberland County. When I became sheriff the county jail was filled with the poor victims of rum-sellers. Today it is filled with the rum-sellers themselves, and as they file through the corridor Sunday mornings to chapel, I gladly ex-

tend my hand and say, 'Gentlemen, I am glad to see you here.' The past was the most prosperous year in the history of Cumberland County." Only execute the prohibitory law everywhere as this faithful man does, and the States where it exists would be characterized by sobriety, thrift and general happiness. Oh, for more Pearsons!

A Noteworthy Confirmation

MR. EDITOR: A friendly correspondent informs me that a rumor is in circulation in some parts of the country that I no longer hold to the view relative to the cradle of the human race set forth in 1885 in the work entitled, "Paradise Found." To correct the rumor, I desire to say that the progress of historical and archaeological research since the date mentioned has only confirmed me year by year in the belief already published. In this connection it is of interest to note that Professor Hermann Gunkel, of Berlin University, in his new Commentary on the Book of Genesis, accepts and defends the view that, according to the most ancient Hebrew tradition and belief, the Garden of Eden was situated at the North Pole. His Commentary is one of an important series in preparation by the most eminent of Old Testament scholars of Germany, under the editorship of Professor Nowack, of Strassburg. Though published only a year ago, a part of it has already been translated into English and published in Chicago.

WM. F. WARREN.

Boston University.

THE AMERICANIZATION OF THE WORLD*

THIS book, written by the Englishman who has been well characterized as "a master of sensations," is a veritable apotheosis of America. Mr. Stead is nothing if not forceful; and he has the ability to properly marshal all the facts that support his theories. A cooler-headed man might hesitate before drawing such sweeping conclusions from a comparatively meagre array of facts. However, the book is a distinct contribution toward the unification of the English-speaking nations.

The first few pages undertake to settle the relative places of the British Empire and the United States, and their combined international influence in the event of a union. The white population of the two nations is given as below:

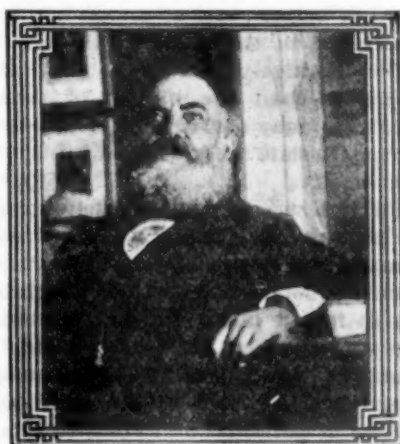
	1801	1901
United States,	4,300,000	66,000,000
British Empire,	6,000,000	55,000,000

The republic has outgrown the monarchy during the last century. These "English-speaking States, with a population of 121,000,000 self-governing white citizens, govern 303,000,000 of Asiatics and Africans." "Under their allied flags labor one-third of the human race." "The sea is their domain; no ship dare plough the sea in Eastern or Western hemisphere if they choose to forbid it." "Of the dry land, they have occupied and are ruling all the richest territories in three continents." They control 15,648,000 square miles out of a world total of 36,673,166. They are an educated race, beyond most others in the world. In the matter of railways, steamships, telephones, telegraphs, trolleys, and the like, they "beat the world." In shipping, commerce, coal, iron, fish, and navies, they have no peers.

Is it possible to bring about a union of these two marvelously rich, powerful, and intelligent nations? To answer this ques-

tion is the purpose of this book. The query presents itself: "What would be the possible basis of such a union?" and Mr. Stead proceeds to lay down certain essentials: First, a written constitution; second, the head of the new state must be elective and republican; third, the British House of Lords and the Established Church must be swept away. These conditions are all met in the American Constitution, and the author claims that intelligent Englishmen already recognize them as desirable for England. The new State, if organized at all, will follow the American, not the English, model.

The writer then undertakes to show how America has already half-Americanized



W. T. STEAD

the different parts of Great Britain. Ireland he claims as the Achilles heel of the Empire. Its people are represented as discontented, disloyal, and largely pro-American in their sympathy; and Mr. Stead thinks it possible that there might come a day when Irish-American hate and American sympathy for the oppressed might issue in such armed interference as would mean either Irish independence or annexation to the United States. South Africa, also, he claims to be more in sympathy with America than with the Empire.

The West Indies, in turn, naturally gravitate towards America. The destruction of the sugar interests in these islands has aroused grave dissatisfaction, the feeling prevailing that the islands "have been sacrificed on the altar of a doctrinaire Free Trade." If the annexation of Porto Rico prove a success, that of the West Indies will shortly follow.

Newfoundland, also, is disaffected. The French hold by treaty a region stretching about three hundred miles from north to south on the west coast. Newfoundland insists on the abrogation of this treaty, and the home government moves altogether too slowly for them. Her natural market is in the United States. What could be more reasonable than her throwing in her lot with them? So argues our author.

Canada, on account of its size and importance, "would probably be the last to succumb to the continually increasing force of gravitation exercised by its southern neighbor. But even here the forces are too strong to be finally resisted. American imports into Canada amount already, in spite of adverse tariffs, to \$110,000,000 per annum; and a vast number of Canada's sons find permanent domicile in the United States. Canada is essentially democratic in spirit, and would respond most cordially to friendly advances on the part of her great neighbor, and Mr. Stead is confident that her destiny lies in union with the United States.

Australia, newly-federated, is, like Canada, virtually independent. Full of ambition and thoroughly imbued with the

American spirit, she has insisted on the adoption by the Empire of a Monroe Doctrine for the Pacific. She is resolute in her determination to repel the influx of yellow, brown, and black races, and to work out her destiny as a white nation. English on the surface, the author believes her to be truly American in spirit, and her destiny will some day be linked with that of America.

New Zealand is unique, and her experiments in economic are attracting the attention of the civilized world. Mr. Stead looks upon her as an advanced America.

This concludes his review of the Empire, and, while he has pointed out what all will recognize as true—the widespread, powerful influence of American ideals in thought, and commerce, and every department of national life, yet his reasons for believing that Ireland and the colonies desire union with America seem strangely inadequate.

But it is not the British Empire alone that feels the energetic throbbing of young America's mighty heart and the movement of her restless energy. From the crowded cities and states of Europe has poured a steady flood of emigration, setting ever towards America. America is the "Promised Land" of Europe; and, almost insensibly, the republican ideals of America are republicanizing Europe and rendering despotism impossible. In commercial circles especially, American enterprise has made itself felt. Germany, in 1900, imported \$243,000,000 worth of goods from America. What wonder if the Kaiser seeks a European Customs Union against America? Austria, Italy, and France are also looking the same way. Mr. Stead declares: "The idea of a European solidarity of interest as against the United States, is a vain dream;" but some of his readers will not be as confident as he.

Even the Ottoman Empire is being Americanized. American missionaries and American schools are the leaven of democracy that is slowly leavening the very palace of the Sultan itself.

In Asia the young giant of the West has as yet only a precarious foothold, but it is difficult to imagine that we have seen the end. The awakening of Japan, one of the marvels of the last century, is to be attributed largely to the influence of America.

In Central and South America, however, England is paramount commercially, and Rome religiously, and the United States is a poor third. "At present the Argentine Republic, Chile, and Peru are commercial annexes of Great Britain," and "the United States does less business with the seventy-five millions of Central and South America than it does with the five or six million people who are on its northern frontier." South America views the Monroe Doctrine with alarm, and some of its states would prefer a German alliance to a United States protectorate. In regard to international arbitration America is more interested, perhaps, than any other nation, and has been for years an earnest advocate of the same.

In answer to the question, "How does America Americanize?" Mr. Stead replies by pointing out some of the leading factors. Religion is the first factor. "It was the citizens of the United States who supplied the world for a century with a great object-lesson as to the possibility of the maintenance of religion without the intervention of state churches." He refers to five religious movements of the last century, and points out that only one—the Tractarian movement—is of English origin. Of the others, Revivalism had its birth in America; Spiritualism also was born in the United States; and Temperance and Woman Suffrage were first brought into the pale of practical

[Continued on Page 288.]

* THE AMERICANIZATION OF THE WORLD: or, The Trend of the Twentieth Century. By W. T. Stead. Horace Markley: 6 Vestry St., New York. Price, \$1.

BISHOP HEBER'S COMMUNION HYMN

[This hymn has frequently impressed me with its tenderness and sweetness, as well as its appropriateness for use at the celebration of the Supper of our Lord; but it has as often seemed brief and incomplete. After morning devotions, the other day, as I was musing upon it, two additional stanzas formed themselves in my mind, which I subjoin here. Whether the hymn is hereby marred or mended, I will not venture to determine. I have been surprised that it has not found its way into our denominational hymnals. — PASTOR FELIX.]

Bread of the world, in mercy broken,
Wine of the soul, in mercy shed,
By whom the words of life were spoken,
And in whose death our sins are dead;

Who wast made flesh our souls to cherish,
Who, Godlike, trod time's angry wave;
Who, lest the sons of men should perish,
Became omnipotent to save;

Whose sacred wounds are mercy crying,
Whose lovingkindnesses are free; —
Our living Lord, our Lord in dying,
We cast our helpless souls on Thee!

Look on the heart by sorrow broken;
Look on the tears by sinners shed;
And be Thy feast to us the token
That by Thy grace our souls are fed.

Pemaquid, Me.

PERSONALITY

THE LATE DR. GEORGE M. STEELE.

THE highest act of creative power was manifested in the creation of a person. To such a being God imparted something of His own character; it was doubtless this which constituted the "image of God." It is by reason of this exalted quality that man and higher intelligences are capable of knowing God, of conceiving of Him as a person, and of coming into communion with Him. It is not an argument of conclusiveness to say that this is anthropomorphic. The term has acquired a sinister reputation by the use that has been made of it. It has not in itself any unworthy signification. If we have any conception whatever of God, its form and image must of necessity be human. We have absolutely no other. The only alternative is agnosticism. We must either know nothing about God, or the knowledge that we have must take on the forms which belong to our own personality. Illingworth, in his Bampton Lectures (1894), after showing that personality is the gateway through which all knowledge must inevitably pass, and that matter, force, ideas, space, time, law, freedom, cause, and the like are absolutely meaningless phrases except in the light of our personal experience, says: "It follows that philosophy and science are, in the strict sense of the word, precisely as anthropomorphic as theology, since they are alike limited by the conditions of human personality and controlled by the forms of thought which human personality provides. God is not a colossal man, it is true, but He is an infinite personality, and humanity universally and in all ages has worshiped, in whatever crude and often repulsive modes, an invisible but mighty being, or beings, conceived in forms of personality. Even those who have worshiped inanimate objects or brute beasts have always invested them with the attributes of personality. In fact, this is one of the attri-

butes of worship, and worship destitute of this characteristic is simply unthinkable.

But what is this personality of which we are speaking? If a logical definition is called for, it cannot be given. It is one of those great conceptions which is at the same time simple, and therefore is impossible of analysis. It belongs in the category of necessary ideas which every person has, but which none can convey to another unless that other also knows them by actual experience. It is in this respect like the ideas of time, and space, and identity, and cause, and yet in itself is unlike any of these. Every person distinguishes himself from all other classes of beings; and no matter how low he may be in the scale of existence, he knows intuitively that he is incalculably higher than the highest of these; though he may not be able in any definite way to state the grounds of this distinction.

Although we may not adequately analyze and define this lofty characteristic of man and higher intelligences, it is possible to note certain features which belong to it and mark it off from all other conceptions. There is, first, what is commonly called "self-consciousness," though not accepted by all the best thinkers as perfectly indicating this faculty. The different views taken of consciousness itself by different writers tend to indefiniteness and confusion. It is also doubtful whether self-consciousness is different from any other consciousness. Yet as this term is probably more used than any other to indicate the fact which we desire to consider; and whether we call it consciousness, or self-consciousness, or the inner sense, or internal perception, there is pretty general agreement about the thing itself. There is a power of the person to make itself the object of its own inspection, of thought, of study, and of discourse; and this belongs to all persons, and to nothing which is not a person. It is by this self-inspection that all our knowledge of personality comes, and indeed the knowledge that we are persons. We may and do know something of the personality of others, but not as we know external nature, through observation. The testimony of other persons, together with certain indications revealed in their conduct, gives such knowledge as we have of personalities extraneous to ourselves; and this would be nugatory except as combined with our self-consciousness.

It is also a characteristic of a person that he is a free agent. It is this which marks the incalculable elevation of personal beings above those that are impersonal. A being that has this power of self-determination is immeasurably superior to one whose character and conduct are wholly determined for him. It is true that men of great ability have denied this freedom; but probably no sane man ever practically doubted it. The very men who are most strenuous in this denial can hardly talk fifteen minutes on any subject pertaining to personal conduct without talking as though they knew it to be true.

We may safely concede that the area of this freedom is not large. It does not include the body, nor the intellect, nor the sensibilities. It pertains to the executive

power of the soul; and even here it is limited. It is not altogether optional whether we may choose or not. Under certain conditions choice *must* be made. I am at liberty to choose whether I will drink or abstain, but I am not at liberty to do neither. I must do one or the other if both are possible. We may not deny the power of motive, but it is not omnipotent; nor is it greater than the power of the will. It is nearly certain that we never act in the absence of motive. Some, even writers of note, fail to discriminate between influence and control, as also between impulsion and compulsion. Yet there is a clear difference in both cases. All our action is under the *influence* of motive, but never wholly under its *control*. It is in the resistance of motives to unwholesome action that moral character is formed. Without it there would be no virtue, no self-sacrifice in a large and radical sense, no real heroism, none of the great qualities that properly pertain to a person, no responsibility nor accountability of any sort.

We frequently hear and read such expressions as "a strong will," "great force of character," and "a powerful personality." These all go together, and we can scarcely conceive of one of them apart from the others. It is also implied in the use of them that there are weak wills and characters of not much force and feeble personalities, as also intermediate grades between the extremes. What do all these terms mean but that there is more or less power in every person to resist the influence of motives, and that there is a force in the personality which, if exerted, as it may be, is able to overcome any motive, and which has the deciding voice? If one is really at the mercy of the strongest motive, such terms have no meaning.

A sense of moral obligation is also a characteristic of a person. No beings which are not persons have this sense. There are no indications of a conscience in such beings. They have no conception of right and wrong, nor of what they ought or ought not to do, and consequently there is in them no impulse to do the one or to refrain from the other. Irrational animals are not wholly destitute of intelligence, nor of the reasoning faculty. They learn that certain actions are of advantage to them, and hence they can be governed by the presentation of motives. But that any of them have any conception of doing what is right because it is right, there is no evidence. Such a characteristic would imply a freedom and a power of choice possessed by no irrational animal, and found only in a personality which, while not free from the influence of motives, is altogether superior to such influence. Otherwise moral conduct and moral character are impossible conceptions.

Of course, religion both as distinct from and as implicated with morals is peculiar to persons. Other beings are utterly destitute of it. Substantially all beings of whom personality can be predicted have religious ideas. They are capable of reverence, of worship, and communion with an invisible but a real and infinite person, in subjection to whom they find a mighty uplift and an incalculable enlargement. It is thus that finite persons, however limited to small spheres of being, have some

likeness to the infinite God, and are made "partakers of His nature."

Illingworth in his Bampton Lectures sets forth love as one of the chief characteristics of personality; but he does it in a somewhat abstruse course of reasoning which it is not convenient to follow. But clearly enough love comes to persons in two ways. It is imparted in the very act of creation to all personal beings. But this love through vicious moral action has been disordered and demoralized and notably perverted, yet not so as to have ceased to exist. Then in the spiritual reformation of the person a mighty reaction takes place, and love is restored to its fullness and harmony. In Scriptural phraseology it is said to be "shed abroad in us by the Holy Ghost." It is in any case evident that love is an attribute of a person. Love in its proper sense is never exercised by a non-personal being, nor is it bestowed upon such a being. Whatever may seem to be the fact in exceptional cases, it will be found on close examination that we do not love dogs nor horses, nor cats nor parrots, nor other animals; nor do those animals love us, however much devotion they sometimes show; it is something else than love. It is this which in a universe of perfected personalities will make the infinite beauty and transcendent joy of association, which will thus find its proper end in itself, and not, as now, largely in self-interest and the advantage of the seeker.

There are other qualities which belong to personality; but most of these it has in common with other beings that are not personal. Enough has been said to indicate the incalculable greatness of the theme and to make good the statement with which this article began, namely, that the greatest of creative acts was the creation of a person.

HEAVENLY CONNECTIONS

REV. C. A. S. DWIGHT.

THE other day a vagrant message floated (if that is the scientific word) over or around New York city for some hours seeking a place of rest for its weary wirelessness. Busy Wall Street gave it no heed, Fifth Avenue knew it not; in all Greater New York there was but one spot where its subtle suggestions found at last a welcome. The message was a Marconi "telegram," sent out on its rambling way through space from the German imperial yacht "Hohenzollern," then nearing New York harbor. The first message read: "We are looking for a wireless station," and was despatched when the yacht was many miles out at sea. The message was ticked off on the Marconi machine on the steamship "Kaiser Wilhelm der Grosse," lying at a pier on the New York side of North River, but was disregarded at first by the operator, who was hurrying off for his noonday meal. When later the operator returned to his instrument and made connection for work, the messages began to come again with the same refrain: "We want a wireless station." This time the man at the instrument was all alert for further information, as the announcement soon came by the mysterious wireless route: "This is the 'Hohenzollern!'" The following conversation then ensued: "Hello,

'Hohenzollern!' Is that the Emperor's yacht?" "Yes. Who are you?" "This is the 'Kaiser Wilhelm der Grosse,' lying in New York. Where are you?" "We are off Sandy Hook, and will soon be with you." "A hearty welcome to New York!"

The impression made upon a reader by such an account is startling, almost uncanny. The thing savors of necromancy, or a kind of long-distance legerdemain. Yet the scientists are taking the whole thing under their guardian care and trying to find their purely natural explanations for the wonders performed by that bold modern wizard, Marconi. The scientists are baffled, however, in their efforts to explain these marvelous phenomena. After all the hypothesis-making and discussion and learned definition there remains an irreducible surd of mystery which the creative Father hath kept in His own hand. Who can tell how the transatlantic messages come? Owing to the curvature of the earth there is practically a hill of water and earth 110 miles high between Europe and America. Do the Marconi waves pierce this hill on their onward way, or do they follow in a circular course the curvature of the earth? If the latter supposition be correct, why do they deflect in that manner? Is it because the rarefied air above the globe — forming a sort of ethereal outer envelope — is opaque to them, and so turns them perpetually back to earth? Is it true, on the other hand, that the pulsations once started go everywhere in space? In any case, what makes them "go" at all? What is this "force," anyway, behind phenomena, which the scientists quote so frequently? Is it an anonymous force with a small "f," or a theistic, personal Force with a big F? Is a God of spirits behind the go of things? Some of these questions the scientists of the day are asking more than they are answering, and others of these problems belong to philosophy and theology more than to natural science.

Yet still there comes that mysterious message over the waves of life: "We want a wireless station." What does that mean unless it be that humanity craves a connection with something beyond itself, and is fairly restless until it has established a link with that which is now unseen? The insatiable demands of science for more knowledge afford strong evidence of the fact that a healthy humanity rebels against the *non possumus* of agnosticism and seeks ever to "connect" with realms of reality beyond the bounds of time and sense. "We are looking for a wireless station" — that might be taken as the most modern expression of the age-long craving of human nature for a voice and a vision to sound and shine from out the vast envelope of the unknown which surrounds this pretty planet.

Marconi is only another in the long line of explorers who have sought to reduce the area of the unknown and to annex new regions of experience to the intellectual capital of the world. The moral of Marconi-ism is that, as Augustine said long ago, God has made the soul of man for Himself, and the soul is forever restless until it rests in Him. Prayer is but a series of requests sent trembling out upon the cosmic spaces, all amounting to this: "We want a wireless station. We want

to talk with the skies. We crave a word and a revelation from the great One who eternally maintains His own imperishable unity amid the multiplicity of lesser lives that come and go!" Earth must have its heavenly connections. Faith establishes the circuits between the lower and the higher spheres; the Bible encourages men (wherever they may now be tossing on the seas of life) to commit their wireless messages to the kindly ethers; and somewhere beyond the fogs and the storms a Heavenly Listener stops in His grand march to hear what the pulsing prayers are saying.

Closter, N. J.

The Incandescent Mantle

IT was in 1885 that Auer von Welsbach was experimenting with certain rare earths in his laboratory, using a sheet of asbestos to protect the beaker containing the solution of the salts from the fierce flame of the Bunsen burner. He noticed that when a small quantity of the liquid boiled over and evaporated, leaving a thin coating on the ragged, projecting edge of the asbestos, these fibres became endowed with a marvelous power of incandescence. The Bunsen flame is practically non-luminous; but the asbestos, coated with the material he had been heating, became mysteriously but splendidly effulgent.

From that trifling incident arose a series of experiments and successes which have made his name world-famous. The hitherto despised "ceria" and "thoria," which our cyclopedias had been accustomed to inform us were "of no practical value," suddenly assumed a marketable worth, and the refuse of the laboratory became the delight of the home. Poured through this delicate, fragile, ghost-like bit of netting, the heretofore non-luminous mixture of air and gas becomes "a thing of beauty and a joy forever." The poor, despised earth takes on a marvelous effulgence; and that which has no power of shining in itself, any more than an adobe block of mud, becomes brighter than a star.

That is what our Lord would make of us. The sinful soul is but the slag left in the crucible of torment — itself without form or comeliness; but let the life of the Spirit pour through it, and it becomes a beacon that lights the storm tossed mariner to his safe harbor. What were the fishermen of Galilee but "ceria" or "thoria," mere human slag in the eyes of the great world? But when made the receptacles and revealers of the life of the Spirit, they threw out their beams upon all ages. What was Luther but a monk, with the narrowness and bitterness and darkness of his order as his sole characteristics? But when the light of God shone through him, he brought millions of happy and redeemed souls to the glorious knowledge of the truth. What was John B. Gough but a poor, wandering, drunken journeyman printer, without strength to meet a rude touch or survive the devil's shaking? But when the life of the Spirit flowed through him he became a bright and shining light, and thousands were saved by his mission of splendor.

"Of no commercial value," the world may say of us, and Heaven may so judge us too. But Jesus Christ is able to make of each poor soul, dull and opaque by nature, an "incandescent mantle" through which His own life in passing sheds hope and joy upon a world. — *Interior.*

— What is defeat? Nothing but education; nothing but the first step to something better. — *Wendell Phillips.*

THE FAMILY

LENTEN-TIDE

EMMA A. LENTE,

The Christmas songs are done,
And their echoes die away;
Only minor strains we chant,
As we tread the Lenten way.
The Christmas joys were dear,
But we put them all aside,
And with meek and contrite heart
Will we keep the Lenten-tide.

We saw the Baby's bed,
And we heard the shepherd-song,
And we paused at Nazareth,
Where He grew to manhood strong.
Now to mountains' lonely slopes,
By the borders of the sea,
Through the city's busy streets,
Goes the Man of Galilee.

We follow, wistful-eyed,
His dear footsteps, slow, or fast,
For we know to what dread hill
We must follow at the last.
For such love, surpassing love,
We will put ourselves aside,
And with tender, chastened heart
Will we keep His Lenten-tide.

Poughkeepsie, N. Y.

A SHIRKING AGE

DENY it as we will, the fact remains that this is an age in which many perfectly healthy, able-bodied and entirely capable men and women are inclined toward ease and indolence. They are more and more inclined to shirk responsibility of every sort, and many of them are finding it to be a futile effort.

As well might they try to break any of the other laws of nature, for it is a law of God and of nature that man shall not live unto himself alone. He is responsible to society, to his own conscience, and to God. He is trying to escape from the common brotherhood of men and his duty to humanity, and he finds it impossible to do so and be happy.

Young men in the full flush of health and strength and with comfortable incomes decline to marry because they do not want the responsibilities that come with married life. When they do marry, they drift into boarding-houses because it

"so much less trouble than to keep house." Their wives devote themselves to embroidery, to novel-reading, to dress, to whist, to anything but the natural duties of wifehood and motherhood. These they shirk because of that bugbear—responsibility.

We claim for ourselves the distinction of being the most intelligent and progressive nation in the world. If we could prove this to be true, there would still be something wrong in our system of education or in the laws on which our social system is based, or this shirking of responsibility would not be so prevalent. It is, moreover, a growing tendency. Some one has written: "When a man begins to ask what life can give him of pleasure detached from responsibility, he is standing on the threshold of the Father's house with his face set toward that far country so enticing in the mirage of happiness which it creates along the horizon, so arid, so desolate and so blight-

ed when one has crossed its boundary lines."

There is disappointment in store for these shirkers. They grow weary in mind and body, and they know far less of any real delight in life than the men and the women who seek responsibility and faithfully perform the obligations resting upon every true man and woman.

"SO ACCOMMODATING"

POLLY PARK.

"**N**O, Elizabeth is in not handsome, and she is not brilliant in conversation, and she is not especially talented in any direction; but she is my favorite in all that large family, for she is so accommodating."

Miss Hollis spoke with emphasis. She had spent weeks in the Murray family, and had been a careful observer of their home life.

"I know," she continued, "that Julia can keep the ball rolling at a dinner party; she can tell a capital story, and, if she has no new one, she can take an old one and touch it up so it will be as good as new. After the company have adjourned to the parlor, Evelyn can sing or play to them, and the guests always carry away the memory of a delightful evening and of those two brilliant sisters, Julia and Evelyn. To be sure, Elizabeth is much less showy than her sisters; she never attracts attention as they do, at short notice. But the dinner guests stay but a short time; the home life goes on all the week."

Elizabeth is always willing to help any one out that gets into a tight place. It is nearly time for Johnny to start for school. A few minutes' delay, and he is late. Mamma is brushing his hair, and has just time to finish it before quarter to nine, when he must leave the house. "Where are his books?" Upstairs, and not strapped up either. It is no use to ask Evelyn or Julia to get them. Johnny knows from the past what they will say: "It isn't my business to run all over the house after your books. Get them yourself. I'm busy." "Never mind, dear. I'll get them for you." Off trips Elizabeth, and just as Johnny is getting on his cap, here she comes with the books all ready to be tucked under his arm. Johnny is off and away with a skip and jump and a happy smile instead of tears and a tempest—all because Elizabeth is "so accommodating."

Harold went to a football game Wednesday afternoon, and, as unkind fate would have it, when he sits down that evening to study, he finds all his next day's lessons unusually hard. Besides, the excitement of the game has not left his head in the best condition for work. The Latin was never quite so puzzling before; it is that chapter in Caesar about building the bridge. "What does X equal in this problem any way? If it equals the whole number of men in the square, I get half a man too many." Here comes Elizabeth to the rescue. A little start here, and a bit of a push there, and on Harold goes bravely to the end of his lessons. Nine o'clock, and the tired head is on the pillow, with no worse visions disturbing it than that of his side trying in vain to "rush the ball," and of

the other side kicking the goal and thus scoring one more point.

So it goes all the time. Elizabeth is never too busy to stop to take a stitch in papa's gloves, never too tired to act as mamma's chambermaid or waitress when there is an unexpected change in the kitchen machinery. "So accommodating!" and she greases the wheels of the family life countless times every week.

Homes can be happy without the brilliant conversationalist or the talented musician, desirable as these may be; but every home needs the lubricant that can only be furnished by those who are "so accommodating."

UNDER THE WINTER SKY

Oh, forest hoar, that liftest patiently
Against the deepening gray thy branches
bare,

Beholding thee my spirit seems to share
The deep and solemn joys that glorify
Thy stricken life beneath the winter sky.
The clear, high-vaulted, lonely midnights
where

Thick-thronging stars make calm the icy
air,

And search thine inmost depths that open
lie

Beneath their steadfast gaze; the exultant
sweep

Of purifying winds that pass in might;
And then the shining peace, the silence
deep

When on the still earth lying robed in
white,

Pure as the forehead of a child asleep,
The holy dawn looks down with smile of
light.

—JULIA LARNED, in *N. Y. Evangelist*.

THE LEADER

FRANK H. SWEET.

HE came in rather earlier than usual, looking nervous. It was his fourth Sunday as a member of the Epworth League, and his first night to lead. Indeed, it was to be the first attempt of his life to speak to an audience. Even during his few months at the public school he had never spoken a piece or taken part in an entertainment.

Half-way across the room he hesitated and looked back at the seat near the door, into which he had been accustomed to slip; but the same feeling of duty which had made him consent when the committee asked him to lead, and which had kept him from yielding to the impulse to remain away this evening, now carried him to the chair behind the leader's table.

Not more than half a dozen members were in the room; but presently others began to come in, singly and in pairs and in groups, whispering in low voices, and glancing curiously at the shrinking figure behind the table. Two or three nodded to him; one spoke.

He had been thinking for some days of what he would say; but it was all gone from him now, even the idea. From time to time his eyes tried to lift themselves from a too persistent gaze at the table; but his self-consciousness was too acute, and each time they fell back powerless.

And yet he saw every one who entered the room. Most of them were strangers to him—high-school girls and boys, probably, with a few visitors, and a sprinkling of representatives from the

wealthy families up town. There was the daughter of the man who owned the factory in which he worked, and with her was the daughter of the superintendent. Two of the office young men passed in front of his table toward their customary seats; one of them nodded to him. Several boys who worked in stores into which he had been, also nodded. The one who spoke was a boy from the spinning-room in the same factory, with whom he was acquainted. Apparently he was the only other mill boy present.

At length an unnatural stillness apprised him that the crucial moment had come. But it seemed as though weights were holding him to the chair. He placed his hands upon the table and rose slowly, with a curious feeling that this could not really be himself. His Bible lay open upon the table, and he picked it up, not once risking a glance at his audience.

In spite of his few months at school, he was a fairly good reader, for he made a practice of studying evenings, and he had attended writing and reading classes gotten up for the mill help; but now he did not recognize his own voice. When he laid the Bible down and lifted his eyes desperately to the faces in front of him, his lips were parched and his limbs trembling. What would these bright high-school boys and girls think? Of course they were laughing.

"Boys and girls," he began, changing it hurriedly to, "Dear friends, I mean. I — I — we should all of us try to — to" — a long, long pause, during which color flamed up to his face and his eyes became almost piteous in their appeal. "We should all of us try to — to — you understand how it is," breaking off suddenly and addressing them with desperate apology. "No, you don't; you *see* how it is. I've never tried to speak to people before, and I — I find I've made a mistake. You must be easy with me." Then, commencing once more: "We should all of us try to — to build up from a safe foundation. Every day is a stone, and every action the mortar that is to make it secure, that — that" — another long pause, at the end of which a little girl on the front seat lisped, "Thing 204."

When the last strain of the hymn died away, it found the leader still standing. He had a feeling that should he sit down he would not be able to rise again; and he realized how weak — how pitifully weak — it was to give up like this. Was the feeling which had made him consent to lead, which had made him conquer his inclination to stay away, to falter at the mere thought of how these girls and boys might look, of what they might think? Was there not a higher motive for him to consider?

But the moral strength was not equal to the subjugation of the diffident self-consciousness yet; and when the members looked toward him expectantly, he shook his head.

"The meeting is now open for any one to speak," he said. "I — I'm not quite ready yet. I'll try to say something after a while."

He half expected to hear some tittering, to see some of the girls' handkerchiefs raised to their faces; but no, they all regarded him with the same attentive consideration; he even fancied that there

was a spirit of sympathy in the air, and he felt stronger.

Some one over in a corner rose and said a few words earnestly, then a girl talked for three or four minutes; after that there was more singing.

The feeling of "waiting for somebody else to begin" was now over; and members rose rapidly, one after another, some talking a few minutes, others reading verses from their Bibles or extracts suited to the occasion from books or periodicals. And between every two or three speakers some one suggested a hymn, in the singing of which all joined heartily.

Twice the leader essayed to speak; the first time in a voice only audible to himself, and speedily hushed by the singing; the second time heard by the first few rows, but ending with the second sentence.

As the meeting approached its conclusion, he had a growing conviction that it was no use. He could not speak. They would not be likely to ask him again; but if they did, he would refuse. Indeed, it might be well to stay away altogether. If he could not take part, he would be only a useless member.

At length the president arose and took a slip of paper from his pocket.

"I am very sorry to say," he began, "that we have a bad report of one of our members. He has been seen under the influence of liquor, and spends his Sundays in bicycling and playing baseball. He has not been to our meetings in two months. I move we drop the name of James Binney from our roll. We cannot afford to carry such members."

"I second the motion," came from a young man in the next seat.

"It is moved and seconded" — But the president stopped there, for the shrinking, self-conscious figure which had been leaning against the table all this time, now stood erect, his eyes flashing and his right arm raised in the air. He had forgotten himself, his clothes which were too small and long since worn shiny, even the high-school girls and boys who were waiting for him to speak. Rather was he thinking of a strong, self-reliant boy who worked near him in the carding-room, a boy who had lifted himself from the very depths of mire toward something he longed for, but imperfectly understood.

"I object," he cried, his voice ringing into every corner of the large room. "James Binney is a boy everybody ought to be proud to know, even the members here. He has been drunk — yes, I saw him myself upon the street; and he has ridden a bicycle on Sunday which one of the office boys loaned him, and has played ball. But you do not understand, you *couldn't*. Jim has never been to school a day in his life; but he picked up his letters somehow, and has learned to read and write and to know a good many other things about books. His people are all ignorant and shiftless, and I suppose bad; and the place where he lives is the very worst part of the town. Jim has tried to raise himself above it all, and has been laughed at and jeered. He joined the League because its members were like what he wanted to be, and he thought he could watch them and talk with them and may be learn their ways.

The first three Sundays he was here only two spoke to him — a boy who is clerk in a store, and one of the office young men. The fourth Sunday some remark was made about him which he overheard, and which hurt him pretty bad, for that night he said he shouldn't come any more. The next day he was under the influence of liquor. It was the only time I ever heard of his drinking. I think he was discouraged; he had been trying for years to raise himself above his surroundings, and now he thought the people he wanted to be like wouldn't have him.

"But I am not blaming you," the leader went on, his voice softening; "you don't understand what we mill boys have around us; you can't. And — and it seems to me that a society like this ought to be for lifting folks up, and not for folks who are already up, or most up. If you were willing to persuade Jim to come back, and could convince him that you *wanted* him back, I believe you could help him to make a strong, noble man. Jim's got more in him than most boys."

He paused and looked from one to another, eagerly, appealingly. The president was on his feet almost instantly.

"I apologize," he said; "and hope we will all join together in an earnest effort to bring Jim back. Suppose we appoint our leader to talk with him."

"No, that wouldn't be the right way," the leader objected. "I am a mill boy like Jim, and he would think I didn't understand. Some of you could do better."

"Very well," the president consented. "I will be glad to go for one, and I know there are others who will be just as glad to go with me. If we don't convince Jim that we *do* want him, it will be because he isn't in a convincing mood."

As they passed out, the president came directly to the leader.

"I want to thank you for your splendid talk," he said, cordially; "it has done us all good."

Then others came up and spoke, and grasped his hand. Among them were some of the girls. The daughter of the mill-owner lingered a few moments.

"There's something I want to speak to you about," she began, after most of the members had passed out. "I was thinking of it while you were talking. I have plenty of time and plenty of room, and I would like to do something for boys like Jim. How would it do to have a lot of them at my house, say once a week, to play games and have a good time? We could have a little music and some refreshments, and I have a good many books and pictures they could look at. Do you think they would like it? Of course," hastily, "we would want them to understand it wasn't to be any stiff missionary or charitable scheme, that would be likely to keep them away. Just let them know it's to be a good time first and all the way through. I know enough of boy nature to realize what that means. If you think best we could have two or three such boys as our president in for a few evenings to get things going. What do you think?"

"I think it's a grand good idea," he answered quickly, his eyes already bright with the anticipation of it. "If Jim

don't feel he's being patronized, he'll be in for it, and if he's in, all the rest of the boys will follow. And they'll have a good time; they're sure to," smiling at her frankly; "and you will like them, too, I think—at least, most of them."

"Yes, I expect to like them. But you will come, of course," her hand touching his arm for a moment. "Don't think this is a sudden impulse on my part," earnestly. "I have been wanting to do something for the mill boys a long time, but could not quite see how. Your talk has given me the idea. You understand them, and can help me very much. Will you come?"

His gaze fell for an instant, and he saw the frayed edge of his coat collar and the shiny seams; he was not thinking of them, however, nor of his pride; but rather of the earnest eyes fixed upon him, of Jim and the boys and himself, and of the step upward that this mingling with a better educated, more purposeful class would mean; and he answered in a low voice: "Yes, I will come."

Washington, D. C.

IS IT LIGHT?

Is it day-break yet?

Nay, the waning moon
Hangs still in the skies:
'Twill be darker soon.

The stars have faded,
The cold wind sighs,
Thick grows the gloom
Ere the sun arise.

Is it daybreak yet?
In the eastern sky
Is a streak of gray,
So the morn is nigh.

On the distant mountains
Are trembling lights;
It is night in the valley,
But day on the heights.

Gold and silver
The peaks adorn,
And the world awakens
To greet the morn.

The swift glad sunrise
Blesses the earth,
And all things living
Share in the mirth.

This is God's token;
Day comes at last
To the hearts that wait
Till the night is past.

We shall stand ere long
In the glorious lights:
Let us take courage
And watch the heights.

—MARIANNE FARNINGHAM, in *Christian World*.

Miss Jennie's Class

"WILL you teach a Sunday-school class today, Miss Jennie?" asked the superintendent, and the young woman consented. It was the infant class, and the pleasure of sitting with the little tots and telling them Bible stories was so great that she consented to take the class another Sunday and another, and before long was chosen to be its regular teacher.

It was a small Sunday-school in an obscure and conservative interior town, but it was the only institution of its kind, and the community believed in it. It was a church-going community, but even those who did not attend church were glad to have their children in the Sunday-school, and it soon proved an easy task to persuade them to join Miss Jennie's class.

It was Miss Jennie's first public work,

and she threw her whole soul into it. A devout, earnest, enthusiastic girl, she poured her life into the class of little folks, and they caught her spirit while they learned the lessons which she taught. As soon as the little ones were able to walk they came to her, and by the time they graduated into "the main room" there were more little ones ready. It was Miss Jennie who gave them their first lessons.

She married after awhile, but she kept the class, and her own children in time became members of it. The cares of the household, the growing responsibilities of wifehood and motherhood, might have impelled her to lay down this outside labor, but there was no one to take her place; and besides, she loved the work.

In time "the infant class" had grown until it became "the primary department," and Miss Jennie, now Mrs. Jane, was at the head of it. For just fifty years she kept that class and that department, and then, honored and mourned by the whole community, she went to her reward.

What had she accomplished? She had not become great or widely known. If she had extraordinary ability or wisdom, it was not of that that people spoke. But this one thing she had done: she had put the stamp of her own ideal and influence upon almost every life in that prairie village. The business men in the stores, the doctor and the lawyer, the teachers, the fathers and mothers—all had been her pupils. Even the superintendent of the Sunday-school, himself no longer a young man, had received his first lessons from her. Ministers had come and gone, deacons had lived and died, the public schools had changed teachers again and again; but Jane Strang had been one continuous influence, teaching, during her fifty years of service, almost every resident of the town.

Few who read her name will recognize it, but to the few who do recognize it it will always be an illustration of the way in which an obscure life, faithfully lived, may become one of marked, if not of extensive, influence.

"What life that you have known was best worth living?" a man of wide experience was asked recently. This was his answer:

"The life of Jane Strang, who accepted a small task heartily, and held to it faithfully, and so became of all persons in that community the one who most influenced others for good."—*Youth's Companion*.

W. F. M. S. Notes

—Bishop Walden will speak at the W. F. M. S. anniversary at the East Maine Conference.

—Miss Anna Gallimore, of India, will speak at the New York East Conference anniversary, to be held at Torrington, Conn.

—The Mexico Conference met at Guana-jato, where the Mary A. Cox Memorial School is to be erected.

—Miss Sara Miller sailed from San Francisco, Jan. 23. A note from Honolulu states that she was well, and happy to be on her way to her chosen field, Korea.

—The second week in May is set apart as a week of prayer and self-denial for the pressing needs of the work. All who will are cordially invited to join in this concert of prayer.

—One broad-minded librarian in a New England city was asked by a member of this Society if some missionary books could be added to the public library. A most cordial assent was given to the proposition, and a list of suitable books will soon be added. This is an idea for missionary committees everywhere, and may they meet with just such wide-awake, progressive librarians.

—One of the girls from our Home School in Rome has married a Methodist preacher, a member of the Italian Conference, and has

taken up practical work in the way of teaching the women to read and to study the Bible.

—The mission-boxes should reach Mrs. J. F. Small (36 Bromfield St.) by April 1, if possible. Don't forget the children, who look to their mother auxiliaries for all the brightness they will have on Christmas next.

—A new leaflet on Miss Althea Todd will soon be ready for the Standard Bearers. Good plans have been received of the C. R. Donnell Memorial Home.

—From the zenana work in Madras: "The Word of God is heard and accepted with gladness by many Hindu and Brahmin women. Both old and young love our hymns and lyrics. One who loves Jesus had composed a Tamil lyric closing with the words, 'Praise to Thee, O Jesus, for I have sought and found no other help but Thee.' A young widow says: 'Will Jesus hear my prayer and bless me too, though I am a Brahmin?' Thus many jewels will be gathered from the dark zenanas."

—Some of our missionaries in Japan had a very glad Christmas day. At one school twelve girls gave their hearts to the Lord as a Christmas gift, and at Nagoya, a few days before, twenty-six publicly dedicated themselves to Christ.

—Some one writes of the work of Mrs. Lee, who is tenderly remembered by many of us since the awful catastrophe at Darjeeling: "When she comes into contact with a girl, she is never satisfied until she sees her clearly converted."

—The report from Rajputana, India, tells of more work than can be attended to by the small force on the field: "Last Conference fifteen thousand inquirers were reported from one district who had to be turned away because there were none to teach them of the Christ they would seek."

—One of the most faithful workers in this Branch was called to the higher service on Feb. 2—Mrs. Margaret Logan, who has been corresponding secretary of the auxiliary at Cherry Valley for eight years. She was the means of bringing the membership and receipts to nearly three times what they were when she undertook the work.

—The Home Secretary has sent to each district secretary a letter from the field, and auxiliaries who want news should apply for these interesting letters. The Conference secretaries have a letter from Dr. Sheldon, also, for use at meetings.

—Dr. Gamewell says: "I think that the ladies ought to begin to re-establish their Pekin work. With the latest information from China, I think we should do our utmost now to anticipate the demands of the near future." None of our Bible women were killed, but one of the most faithful of them lost her son with his family, victims of the Boxers. However, she began her work again in the fall, as soon as conditions permitted.

—The school girls from Pekin, now at Tientsin for want of a building in the capital, have been employed in various industries. Among other things they made 150 mattresses for the English army. They were too exhausted after the siege to do more than three-fourths of their usual amount of study.

—And still the Elizabeth Sleeper Davis Hospital in Pekin is not rebuilt. Will the heathen begin to think that we Christians cannot forgive?

—Mrs. Parker writes from Moradabad: "Conference has been a busy time with us all. Our finance committee meets soon to see what we can do to supply the work that has received no appropriation. This is hard work, and need not be if only every woman in our church would give her ten cents a month. If they could only see the need, I am sure the money would be forthcoming. If they could see how the poor native girls and women give of their little, their hearts would be touched, I am sure."

—At Kolar, India, our orphanage has received 47 new girls this year, mostly famine orphans. It has been a great joy to save these girls from death by starvation. We have now 139 in school. The inspector of schools reports: "The girls are orderly and respectful. They evince much devotion in the discharge of their duties. The teachers deserve every credit for the successful management of this flourishing institution." This means much, for it comes

from the pen of a Brahmin who is strongly opposed to Christianity.

— At a station in Korea a Bible woman visited a number of towns in the vicinity. One woman came to her home for two weeks to learn more about Christianity. Soon a little school was started in her village with twelve girls. Miss Noble says: "Almost as soon as girls enter any of our schools they become Christians."

— Sixty-seven little Italian babies, none over six years of age, are in our creche at Rome. They sing the hymns heartily, telling of Jesus and His love for the little ones and for the poor whom He came to save. A Bible woman is now engaged in visiting them, and many of the mothers are glad to welcome her to their homes. Through the kindness of some friends in America each little one received at Christmas a dress.

BOYS AND GIRLS

A Day in the Woods

[A 10-year St. Nicholas League member's poem.]

Over the hillside we climbed, one day,
Sister and Clara and I;
The sky was blue, and the sun was gold,
And the grass was long and dry.

We ate our lunch on the highland cliff,
And we played till the sun went down.
We built a house for the fairies fair,
Of leaves and twigs that were brown.

Down the hillside we climbed that day,
Sister and Clara and I;
To the shore we fled and homeward sped,
For the whistling boat was nigh.

REMARKABLE WORK BY BOYS AND GIRLS

The St. Nicholas League

TWO years ago the editors of *St. Nicholas* magazine began a new department, the success of which has far exceeded their expectations. It has always been known that children like to draw pictures, to make photographs, and to write compositions, especially when there are possible prizes to be won for doing so. But that American children were able to

whether subscriber or not, can consider himself or herself a member of it, and a little badge for the buttonhole is sent to all who ask for it. It is estimated that forty thousand children are now wearing this badge.

The League was organized for the purpose of encouraging young people who are interested in literature, composition, drawing, photography, and in the ingenuities of puzzle-making. Prizes are offered each month for the best verses, stories, drawings, puzzles, and photographs, with special prizes for photographs of wild animals and birds in their native homes, thereby encouraging the pursuit of these inoffensive beings with a camera instead of a gun.

Each month the editors of the League department have to look over nearly a thousand contributions. About twenty-five gold and silver badges are distributed monthly; also a few cash prizes to those who, having already won a gold badge, again obtain first place. The progress of the different members from month to month is a matter of great interest to the editors, and the steady improvement of those who really mean to win and who steadily persevere, regardless of repeated failures, is as gratifying to the League management as to the persistent young workers themselves.

The contributions are not only numerous but excellent, some of them, indeed, ranking with much of the professional work offered and accepted by periodicals of good standing. In fact, the average quality of the work received has been so good that the attention of art and literature instructors all over the country has been attracted by the poems, stories, and drawings of the League. Mr. Howard Pyle, the well-known illustrator, offered a free scholarship to one of the young artists, and in writing to the editor of the League he said:

"It is not only that I am so interested in young artists and in their efforts to produce beautiful and interesting pictures; apart from this, I enjoy studying for its own sake the honest competitive effort that the prizes which you offer through the valuable pages of your magazine stimulate. I never fail, when the *St. Nicholas* enters the house, to turn to the leaves of the League and to look at the pictures that embellish it, wondering as to who are the boys and the girls who draw them, what they are like, what their homes are like, what are their ambitions, their desires, their aims in life. Who knows but that some great future artist, who is destined, after a while, to reach high-pinnacled altitudes, is here essaying his first unfledged effort at

flight; who knows but that some future man of might may some time look back to the very page of the magazine which I hold open in my hand, and may see in it his first young work that won the glory of his first young prize in life? These are the thoughts that make the pages of



A WINTER DAY

Prize photograph by a St. Nicholas League member

the League so interesting to me."

We present this week two of the photographs and drawings which won have prizes in the League. They are lent us by the publishers of *St. Nicholas*. Young folks who wish to join the League will be supplied with a badge and full instructions on application to the publishers of *St. Nicholas*, Union Square, New York.

April

[A prize poem by a young St. Nicholas League member.]

Oh, goddess April! here upon thy shrine
We lay the offerings of the field and wood;
Tender and green and shy are they, that
Too early to be seen or understood.

The dome that decks thy temple stands so
high
That many a cloud must cross its tender
blue;
And twittering birds a joyous choir make,
To offer up a cup of early dew.

Here in thy temple, underneath that dome,
Where in the spring bacchantic odors
dwell,
Wild and unheeding as some sylvan
thing,
We dance and sing, where others fought
and fell.

Here, throbbing with the early woodland
life,
Like nymphs and satyrs of some goat-
foot clan,
We send our song out to the listening hills,
And Echo answers on a reed of Pan.

The day will come when all this life will
turn
To autumn leaves and clusters on the vine;
Yet memory will ever hold thee dear,
And age will seek thee in a cup of wine.

Oh, Mother April, ever to be young,
Ever to laugh and dance in this fair place,
To smell the wood-like odors of our spring,
And feel thy tears and kisses on our face!

What Was in Him

"CHILDREN," said the teacher, while instructing the class in composition, "you should not attempt any flights of fancy, but simply be yourselves, and write what is in you. Do not imitate any other person's writings or draw inspiration from outside sources."

As a result of this advice, Johnny Wise turned in the following composition:

"We should not attempt any flights of fancy, but rite what is in us. In me there is my stummick, lungs, hart, liver, two apples, one piece of pie, one stick lemon candy, and my dinner."



WINTER SPORT

Pen and ink sketch by a young St. Nicholas League member

do as good work in drawing and composition as has been shown in these two years of the St. Nicholas League is a surprise to every one who has looked into the subject. The League is a department of *St. Nicholas*—every *St. Nicholas* reader,

THE SUNDAY SCHOOL

REV. W. O. HOLWAY, D. D., U. S. N.

First Quarter Lesson X

SUNDAY, MARCH 9, 1902

ACTS 8: 3-13.

[Study verses 3-17. Read Acts 8: 18-25.]

THE DISCIPLES SCATTERED

I Preliminary

1. **GOLDEN TEXT:** *Therefore they that were scattered abroad, went everywhere preaching the word.* — Acts 8: 4.

2. **DATE:** A. D. 35-37.

3. **PLACE:** Samaria City; capital of the province of Samaria.

4. **HOME READINGS:** Monday — Acts 8: 3-17. Tuesday — Acts 8: 18-25. Wednesday — John 4: 31-42. Thursday — 1 Cor. 2: 9-16. Friday — Matt. 10: 23-33. Saturday — Psa. 89: 7-16. Sunday — Isa. 52: 7-15.

II Introductory

Driven from Jerusalem by the fierce persecution waged by Saul, the disciples carried the Word into the neighboring provinces. Philip, one of the seven deacons, soon achieved great success as a preacher in Samaria. Prior to his coming the Samaritans had been quite carried away by the magical arts of one Simon, a sorcerer, a member of a numerous, widely-diffused, and influential class of impostors. He had so completely duped the people that they revered him as an *eon*, or an emanation from Deity. But when Philip came with the glad tidings of Christ and in the power of the Spirit, the people forsook the conjurer for the evangelist. The miracles of healing which he wrought attested the truth of his doctrine, and men and women in great numbers were baptized. Simon also joined the ranks of the disciples, impressed evidently by the genuine supernaturalism which accompanied the Word — so real and mighty as contrasted with his own cheap deceptions and juggleries. The apostles at Jerusalem learned of Philip's success, and sent Peter and John to Samaria to supervise and confirm the work. As yet the Spirit had not fallen upon the converts with Pentecostal power; but when the apostles prayed and laid their hands upon them, the extraordinary gifts descended.

III Expository

3, 4. **As for Saul** (R. V., "but Saul") — introducing a contrast with the "devout men" in the last lesson: they buried Stephen, he devastated the church. **Made havoc** — R. V., "laid waste." **Entering into every house** — every suspected house; indicating how searching and systematic was his persecuting zeal. **Haling** — hauling, dragging by force to prison. **Scattered abroad**. — The attempt to crush the faith resulted only in its wider dissemination. Instead of enjoying love-feasts and attending the temple services as they had been accustomed, the disciples were thrust forth to evangelize the provinces. Thus the word of life came to multitudes who would not otherwise have heard it.

It was like scattering firebrands in standing corn. Where each one falls fresh flames break out. Every believer, in his exile, became the centre of a new spiritual movement. Little churches began to spring up on all sides. We learn of them far beyond the borders of the Holy Land, in Phœnicia, in Antioch, in Cyprus, and in Damascus. The church advanced by

leaps and bounds, growing as she had not grown before since Pentecost. Thus did the stoning of Stephen result in a mighty revival of religion, and the first persecution set on foot the first great missionary movement, and so were fulfilled the Psalmist's jubilant words — words whose various fulfillment human history is always witnessing — "Surely the wrath of man shall praise thee: the remainder of wrath shalt thou restrain" (Monday Club Sermons).

5. **Philip** — not the apostle, but the deacon (Acts 6: 5). He is called "the evangelist" (Acts 21: 8), and had four daughters who prophesied. Says Whedon: "Stephen closes the Pentecostal church; Philip opens the missionary or modern church. To Stephen belongs the headship of the glorious army of martyrs; to Philip the leadership of the glorious army of foreign missionaries. Both were forerunners of Paul. . . . Paul was Stephen and Philip united and enlarged." Went down — from "the more eminent" capital of Judea to the capital city of Samaria, formerly the capital city of Israel; captured and destroyed by Shalmanezzer (B. C. 719); restored by Herod the Great and named Sebaste (Greek for Augusta) in honor of Cæsar Augustus. **Preached Christ unto them** (R. V., "proclaimed unto them the Christ") — "the Christ who nine years ago had preached Himself to Shechem in Samaria" (Whedon).

6-8. **The people** — R. V., "the multitude." **With one accord**. — Our Lord's welcome in this district had been equally popular and universal. **Hearing and seeing the miracles** — R. V., "when they heard and saw the signs." **Unclean spirits**. — Demoniacs were not limited to Christ's time. These cases of possession are kept distinct from natural diseases, like palsy and lameness. **Great joy** (R. V., "much joy") — both for bodily healing and spiritual changes.

9-11. **Man called Simon** (R. V., "man, Simon by name") — familiarly known as Simon Magus, or "Simon the Magician," a native of Gitton in Samaria, according to Justin Martyr, and the father of heretics. Dean Howson credits him with being, subsequently, the inventor of Gnosticism. **Beforetime** — before Philip came. **Used sorcery** — "literally, 'was practicing magic';" our 'sorcerer' comes through the French *sorcier* from the Latin *sortitor*, a caster of lots (*sortes*) for the purpose of divination" (Plumptre). **Bewitched** (R. V., "amazed") — captivated. **Himself was some great one**. — "According to different early writers he professed to be the Logos, the Messiah, the Samaritan Archangel, and the power of God personified" (Alexander). **All gave heed from the least to the greatest**. — Simon was strongly entrenched in the faith of the people. All classes regarded him as a supernatural guide. **This man is the great power of God** — R. V., "this man is that power of God which is called Great."

For many years before this time, and many years after, impostors from the East, pretending to magical powers, had great influence over the Roman mind. The most remote districts of Asia Minor sent their itinerant soothsayers; Syria sent her music and her medicines; Chaldea her "Babylonian numbers" and "mathematical calculations." The Jewish beggar-woman was the gypsy of the first century, shivering and crouching in the outskirts of the city, and telling fortunes, as Ezekiel said of old, for "handfuls of barley and for pieces of bread." The great Marius had in his camp a Syrian, probably a Jewish prophetess, by whose divinations he regulated the progress of his campaigns. No picture in the great Latin satirist is more powerfully drawn than that in which he says that the astrologers and sorcerers are a class of men who "will always be discarded and always cherished" (Conybeare and Howson, condensed.)

12, 13. **When they believed Philip**. — His preaching was in demonstration of the Spirit and with power. The clear light was now shining, and the people turned from the false to the true. **Baptized** — in token of their new faith. **Simon himself believed also**. — He was "wonder struck" by the miracles. Whether he believed in Christ as the Messiah, or simply "as a demon of more powerful name than he had known," we cannot tell; but his juggler-habit of mind probably prevented any true heart faith. He was dazzled with the miracles, and seemed to care little about their teaching.

14. **The apostles**. — They had remained at Jerusalem, but still watched over the dispersed church as well as they could. **Heard that Samaria had received the word** — remarkable and encouraging tidings, considering the mongrel population (Jews and heathen), the mutual hatred between the Jews and the Samaritans, and the delusion into which they had been brought by Simon. **Sent Peter and John** — to perfect them in the faith and preserve the unity of the church. This is the last mention of John in the Acts. He at one time (Luke 9: 54) had proposed to call down the fire of God's wrath on a village of the Samaritans.

15, 16. **Prayed for them**. — They claimed no power to impart of themselves. **Receive the Holy Ghost**. — Not that they were utterly destitute of His influences. Their acceptance of the truth, their submission to the rite of baptism, their evident joyfulness and faith, give evidence of the presence and gracious work of the Spirit; but the Pentecostal power with its supernatural gifts had not yet fallen upon them, and this phenomenal power was especially needed in the planting of the church. **Baptized in the name** (R. V., "into the name") — as Christ had commanded (Matt. 28: 19).

17. **Laid their hands on them** — as the medium through which they received what had been granted in answer to prayer. **Received the Holy Ghost** — a repetition of Pentecost in its essential results, though not probably in its phenomena of tongue and flame. The gifts conferred were probably those of prophecy, healing, etc.

Just how sincere Simon had been in comply-

The Small of the Back

That is where some people feel weak all the time.

They are likely to be despondent and it is not unusual to find them borrowing trouble as if they hadn't enough already.

The fact is their kidneys are weak, either naturally or because of sickness, exposure, worry or other influences.

"I am thankful to say," writes J. L. Campbell, of Sycamore, Ill., "that Hood's Sarsaparilla has cured me. For many years I was troubled with backache. At times I was so bad I had to be helped from the bed or chair. I am now well and strong and free from pain. What this great medicine did for him it has done for others."

Hood's Sarsaparilla

Promises to cure and keeps the promise. Begin treatment with Hood's today.

ing with the requirement of baptism and joining the ranks of the converts, cannot be determined. The fact that he kept himself constantly near Philip and "wondered at the miracles," leads to the suspicion that he had no proper conception of the spiritual nature of his new profession; that he was, rather, simply spell-bound by the extraordinary theurgic powers wielded by Philip, and hoped, by watching closely and fulfilling every condition, to acquire similar powers for himself. But when Peter and John came, and by the merely laying-on of their hands (as it appeared to him) conferred these priceless gifts indiscriminately upon the Samaritan converts, he recognized at once their superiority over Philip, and gave all his attention to them. It was a great thing, in his eyes, to perform a miracle, but a far greater to confer on others the power to do so. He coveted this supreme endowment. He would purchase the secret if possible — just as he would have purchased a juggler's secret or a magical incantation. But when he approached Peter and John with this base proposal, he received from the former an indignant rebuke — "thy silver perish with thee!" — for having dared to harbor the thought of acquiring "the gift of God" with money. Nor did Peter let him go until he had revealed to him the corruption of his heart and exhorted him to immediate repentance. The terrified sorcerer begged Peter to pray for him that he might escape the perdition to which he and his money had been consigned. (W. O. H.)

IV Inferential

We learn:

1. That the Gospel eradicates the bitterest prejudices. It makes brothers of those who have been alienated by hatred, who, like the Jews and the Samaritans, have no dealings with one another.
2. Baptism, though obligatory, does not save. The heart may remain unchanged and corrupt even with a seemingly sincere profession.
3. No gift of God is so desirable and so indispensable as the gift of the Holy Spirit, and this gift is to be sought by prayer.
4. No charities or personal sacrifices can purchase God's spiritual gifts. Money will not buy grace or salvation.
5. Selfish hypocrites judge others by themselves.
6. Covetousness is blind and sometimes treads unconsciously upon the very brink of unpardonable guilt; yet the most covetous and hypocritical may repent and be pardoned if they will.
7. The heart must be right, or nothing will be right.
8. The "thought of the heart" is as condemnable as the act itself.
9. The duty of rebuke is as solemn and obligatory as that of preaching.
10. Sinners will sometimes ask saints to pray for their deliverance from peril when they will not themselves pray for their own deliverance from sin.

V Illustrative

1. Peter "preached the Christ unto them." He took no notice of Simon the sorcerer. There are some persons who think we ought to send missionaries to argue down the infidels. What did Philip do? He preached Christ. Philip did not argue down Simon, he superseded him. The daylight does not argue with the artificial light. The sun does not say, "Let us talk this matter over, thou little, beautiful, artificial jet. Let us be candid with one another and be polite to one another, and let us treat one another as gentlemen talking on equal terms. Let us see which of us ought to rule the earth." The sun does nothing but shine. What then? Men sneakingly put the gas out. "Let your light so shine." Life is the unanswerable logic. Holiness is the invinci-

ble argument. Charity, love, beneficence, chivalry, self-sacrifice — these form the shining host that will chase all competitors away (Joseph Parker).

2. Here is a fitting extract from Livingstone's diary: "Felt much turmoil of spirit at having my plans for the salvation of this region knocked on the head by the savages tomorrow. [At Loangwa it seemed certain he and his band must die.] But I read, 'Go ye and teach all nations. And lo! I am with you alway.' It is the word of a Gentleman of the strictest honor, and there is an end on't. I will not cross furtively by night as I intended. I shall take observations for latitude and longitude tonight, though they may be the last" (Hurlbut).

"Leaves of Healing"

Since last April more than 2,000 copies of ZION'S HERALD have been circulated among the seamen by our Bethel boys. They have come to us in packages of from ten to two hundred, and although in many cases they are sev-

eral years old, they are always eagerly sought for by the sailors. What a wonderful story could some of these papers tell if we could but trace them! Every Sunday morning they are distributed by the Bethel boys on the wharves and on the ships in our harbor. Some of these ships go to almost every port in the world, and it is safe to say that some copy of the HERALD is carried by them wherever they go. When abroad a few years ago, in Liverpool, Naples, and Smyrna, I came across copies of the ZION'S HERALD with the East Boston Bethel stamp upon them. A "Herald of Zion" is a messenger, bearing precious tidings to all who will receive it. May ZION'S HERALD continue to go over land and sea!

We need more papers of all kinds for our work, but specially would we urge all readers of ZION'S HERALD to send us their old copies.

L. B. BATES.

Pastor Meridian St. Church Bethel, East Boston.

Health for ten cents. Cascarets make the bowels and kidneys act naturally, destroy microbes, cure headache, biliousness, and constipation. All druggists.

WHAT A SAMPLE BOTTLE OF SWAMP-ROOT DID

USED BY HOSPITALS --- PRESCRIBED BY DOCTORS

To Prove what Swamp-Root, the Great Kidney, Liver and Bladder Remedy, will do for YOU, Every Reader of Zion's Herald May Have a Sample Bottle Sent Free by Mail.

W. F. Lohnes, a prominent business man of Springfield, Ohio, writes the following strong endorsement of the great kidney remedy, Swamp-root, to the editor of the Springfield, Ohio, Republic:

Springfield, Ohio, Feb. 21, 1901.

"Having heard that you could procure a sample bottle of Swamp-Root, free by mail, I wrote to Dr. Kilmer & Co., Binghamton, N. Y., for a sample bottle and it was promptly sent. I was so pleased after trying the sample bottle that I sent to the drug store and procured a supply. I have used Swamp-Root regularly for some time and consider it unsurpassed as a remedy for torpid liver, loss of appetite and general derangement of the digestive functions. I think my trouble was due to too close confinement in my business. I can recommend it highly for all liver and kidney complaints. I am not in the habit of endorsing any medicine but in this case I cannot speak too much in praise of what Swamp-Root has done for me."

43½ West
High St.

W. F. Lohnes

The mild and extraordinary effect of the great kidney and bladder remedy, Dr. Kilmer's Swamp-Root, is soon realized. It stands the highest for its wonderful cures of the most distressing cases.

Weak and unhealthy kidneys are responsible for more sickness and suffering than any other disease, therefore, when through neglect or other causes, kidney trouble is permitted to continue, fatal results are sure to follow.

We often see a relative, a friend, or an acquaintance apparently well, but in a few days we may be grieved to learn of their severe illness, or sudden death, caused by that fatal type of kidney trouble — Bright's Disease.

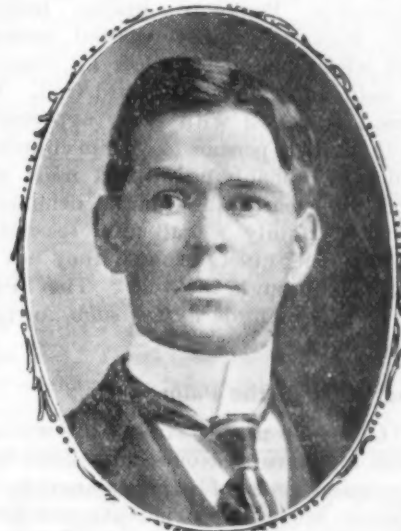
WOMEN CURED BY SWAMP-ROOT

Mrs. H. N. Wheeler, of 117 High Rock St., Lynn, Mass., writes on Nov. 2, 1900: "About 18 months ago I had a very severe spell of sickness. I was extremely sick for three weeks, and when I finally was able to leave my bed I was left with excruciating pains in my back. My water at times looked very like coffee. I could pass but little at a time, and then after suffering great pain. My physical condition was such that I had no strength and was all run down. The doctors said my kidneys were not affected, but I felt certain that they were the cause of my trouble. My sister, Mrs. C. E. Littlefield, of Lynn, advised me to give Dr. Kilmer's Swamp-Root a trial. I procured a bottle and inside of three days commenced to get relief. I followed up that bottle with another, and at the completion of this one found I was completely cured. My strength returned, and today I am as well as ever. My business is that of canvasser. I am on my feet a great deal of the time, and have to use much energy in getting around. My cure is therefore all the more remarkable, and is exceedingly gratifying to me." MRS. H. N. WHEELER.

EDITORIAL NOTE. — If you are sick or "feel badly," begin taking the famous new discovery; Dr. Kilmer's Swamp-Root, because as soon as your kidneys are well they will help all the other organs to health. A trial will convince anyone.

You may have a sample bottle of this wonderful remedy, Swamp-Root, sent absolutely free by mail, also a book telling all about Swamp-Root and containing many of the thousands upon thousands of testimonial letters received from men and women who owe their good health, in fact their very lives to the great curative properties of Swamp-Root. In writing to Dr. Kilmer & Co., Binghamton, N. Y., be sure to say that you read this generous offer in ZION'S HERALD.

If you are already convinced that Swamp-Root is what you need you can purchase the regular fifty-cent and one-dollar size bottles at the drug stores everywhere. Don't make any mistake, but remember the name, Swamp-Root, Dr. Kilmer's Swamp-Root, and the address, Binghamton, N. Y., on every bottle.



W. F. LOHNES.

Epworth League Department

Edited by REV. MATTHIAS S. KAUFMAN, D. D.

At It Already

New England Epworthians will recall that this is the year for our Biennial Convention. Worcester, Mass., will open generous arms to welcome the gathering hosts. What place more favorable than this could be desired? The Leagues of that city and vicinity have a way of doing the Master's work which inspires Christians with pardonable pride and conquering courage. The committee on program has already met. They purpose combining some of the best elements of a popular convention and of institute work. A real feast may be expected. It will be held in July. Plan to take in its instruction and inspiration.

"Forty Days"

How often do we find this phrase in the Bible! Especially is it connected with the life of Moses, Elijah and Christ. Many excellent people have found great benefit in observing the Lenten season. It begins on Ash Wednesday, which this year was Feb. 12, the anniversary of Lincoln's birthday. Lent lasts forty days, closing with Easter. The object must commend itself to all true Christians. It has in view the deepening of spiritual experience. Penitence, prayer, meditation, works of charity, special sermons and wisely-planned services, all combine to help earnest souls toward God. The season is hailed with eager expectation by thoughtful persons in certain churches, and will probably be utilized more and more by nearly all leading denominations. Certainly we all need seasons of solitude and quiet. Should they not be found all through the year? The Morning Watch affords a few such minutes every day.

The Heart in the Palm

"O Love, come sit on my lips while I speak to that careless one!" invoked a lady who was desirous of helping sinners to the Saviour. She was conscious of love within, and her desire now was to impress it upon another. Just so it is with ordinary sociability. There are some people who express to us so much warm-heartedness that we always rejoice in their presence. When they grasp our hands it is with the heart. The palm conveys to us the real life within. How much is this to be coveted!

Sociability in Shoes

It is now the season of the year, perhaps more than any other, when persons are uniting with the church. These newcomers need a welcome in addition to that extended by the pastor. Some of them may be shy and hasten out of church before we can give them our greeting. We feel kindly toward them and are pleased to have them come into our fellowship. And here, too often, the matter ends, does it not? Do we seek them out and visit them in their homes? Should we not endorse the conclusion of a well-meaning but home-tied woman, who, as she was considering her duty toward some recent

accessions, said: "My sociability needs to be mounted on shoe-leather." Many a new-comer's heart can be cheered and strongly bound to the church by the prompt social attentions of the church people.

Two United

A young woman was sentenced to the reformatory. Every day she was visited in her room by the faithful superintendent, who hoped thus to gain her confidence. But apparently she was wholly unsuccessful. One evening, being in a violent temper, she was ordered to the superintendent's own room. When there the good woman tried in every way to calm her temper and soothe her tumultuous spirit. Meeting with no favorable response, almost in despair she turned to her centre table and took up a little volume of Whittier's poems. Opening to "The Eternal Goodness," she turned to the prisoner and read aloud:

"Yet in the maddening maze of things,
And tossed by storm and flood,
To one fixed stake my spirit clings,
I know that God is Good."

Then looking into the girl's face, she said: "Here is a beautiful poem. Take it to your room, learn this verse, and recite it to me in the morning." The unfortunate creature took the little volume to carry out the instructions. When she appeared before the superintendent the next morning she recited not only the task assigned, but six additional stanzas, and the following day she had memorized the whole poem. It wrought a real transformation in her life, as indicated by her face and manner. Meeting the superintendent in the hall one day, she said to her: "Now when I wake in the night and the old rage rises and I want to smash windows and kill people, I repeat those verses, and immediately there comes over me a real calm. They have saved me." Some time afterward the patient woman who had tamed her prisoner met John G. Whittier and related to him the marvel wrought by his poem, giving him all the credit. The gifted Quaker poet listened to her recital with sincere modesty, and then to give her the credit due he said, with tears in his eyes: "Thy heart must have been full of love for that prodigal." What exquisite tact and what a charming illustration of the apostle's "in honor preferring one another!"

Honey Out of Intervals

Some very busy people who were much interested in Christian and benevolent work, one day took a little time to visit a chair factory. They went for recreation; they got it, and something more. The "more" was a great truth that might be of advantage to us all if we would turn it to good account. While these visitors were busy watching the operatives, suddenly a belt slipped from its place, and in a trice all the whirl and roar of machinery ceased. Quickly scores of operatives gathered in little groups and were chatting away as glibly and as merrily as if

mishaps were pleasure parks. A few minutes passed, the defective belt was repaired, the buzz and rattle were on again, and each workman was in his place. These people had extracted the honey out of the interval. Upon this one of the visitors remarked: "I wish we could learn to live in that way — getting the pleasure out of the intervals, I mean. We all are so intent upon our plans, so sure that we cannot enjoy ourselves till our work is done, that we miss the bits of brightness and rest that are offered us every day. Half our pleasures come to us in the guise of interruptions, and we fret over the stopping of machinery as if we were responsible for it, and miss the sweetness we might find in the interval."

Bairn-Like

A lovely young Christian laid aside her book — Huxley's "Life and Letters," when a friend inquired anxiously if her faith had not suffered under the shadow of the brilliant wit of so great a scientist. "Oh, no," she answered, earnestly. "My need went so much deeper than anything Professor Huxley had to offer me. I was like a lost child looking for its mother, to whom some one insists upon showing a piece of her skillful embroidery. What would that mother's handiwork matter to the agonized little child, until it was safe in the loving arms, its head pillowed on the warm bosom it was seeking? And what are all the marvels of God's creations to me, though Professor Huxley sets them forth as no one ever saw them before, unless I have found

FRESH AND STRONG Food that Sends One Along

"I found a food at last that I could work on and that would keep me fresh and strong. I have been a school teacher for eleven years, and every year toward the last have felt more or less worn out, and have been bothered particularly with my stomach and serious constipation.

"Last year I used Grape-Nuts regularly at both morning and evening meals, and the result was really wonderful. I have been entirely cured of the troubles spoken of, and don't know what it is to take a dose of physic any more. The old nervousness and sleeplessness have gone. No more do I lie awake nights until my brain is in a whirl. Now I sleep all night long like a healthy child.

"I was the only teacher out of fourteen in our public school who did not miss a day on account of sickness during the last session. I have been able to do more hard studying than ever before, and took up the teachers' State reading work, completed the course and passed a successful examination at the last institute.

"Grape-Nuts in my case has proved the truth of the assertion that it is a brain and nerve builder. I would especially recommend it for tired, overworked school teachers, or any other brain worker." Name given by Postum Co., Battle Creek, Mich.

It is far wiser to build up health and strength naturally with food than to crutch along on some kind of medicine and let the disease finally do its work.

Him for whom my soul longs unspeakably — my Lord, my God, my Father, my Friend, my Saviour?"

A Beautiful Scene

This was twelve men and women recently at the altar of a certain Methodist Church, publicly confessing Christ by becoming identified with His followers. Nearly all of them were in the vigor of early manhood and womanhood, educated and influential. How much more useful and joyous their lives must be within the fold than they could possibly be outside! Such young people are needed in every local church, and yet they need the church much more than the church needs them.

A Register of Influence

Ex-Governor Leslie M. Shaw, the recently chosen Secretary of the Treasury, challenges our admiration. He has been called a Yankee of the West. Certain it is that he possesses rugged good sense and a noble independence. Upon arriving in Washington he startled society people by declaring that he should give no parties or enter into that lavish round of entertainments which bankrupt the purse and consume the energies of so many of our public servants. He understands that he is in Washington on business for the people, and he means to attend to it thoroughly. For twenty-five years Mr. Shaw was a Sunday-school superintendent, and so devoted was he that he was spoken of as being "always on hand." Furthermore, his interest was manifest in that he knew personally every scholar in the school. For five consecutive Methodist General Conferences he was a lay delegate, which may be taken as one register of his influence in our Methodism. It is worthy the notice of our young men that once more a Christian man has been called to a position of great honor and trust.

A Trio

The Epworth League Central Office was never more alert than at present. Our officers there are wide-awake to the interests of Methodist young people and quick to devise wise plans thoroughly up-to-date. They realize that in a few years the young men and women of today will be fully under the ennobling responsibilities of church and state. For these sacred burdens they desire that our reliables shall be strengthened and equipped. To this end three courses of study have been provided.

The Chief Gem

A systematic course of Bible study extending over four years has been carefully planned by the Board of Control. This is an admirable idea, and cannot fail

to aid young Christians in becoming "rooted and grounded" in the knowledge and love of God if it is faithfully followed. It is designed that a Bible study class shall be organized in every chapter. This course begins with "Studies in the Life of Christ." As soon as a class is formed and a leader chosen, the same should be reported to the "Bureau of Bible Study," 57 Washington St., Chicago, Ill. This Bureau will then furnish the leader with leaflets and suggestions on each lesson, report cards, department letters of encouragement, and other means of helpfulness. Well will it be for our League in New England if many chapters avail themselves of these excellent plans. They promise great returns.

A Diploma

After much study and experimenting, the Board of Control has devised a Course of Reading and Study that is admirable and practical. It is flexible and easily adapted to varying conditions. Three years are required for its completion, but each year is complete in itself. The plan is simple, and yet the course is comprehensive. For those who desire to enlarge the course, additional studies are suggested. The three books for the first year are: "Philip Yoakley," "Young People's Wesley," and "Nature's Miracles." These are in uniform binding, and only \$1 a set. The course may be entered upon at any season of the year. Here is an excellent opportunity for the Literary department to make itself felt for permanent good. Books may be purchased at our Depository, 36 Bromfield St., Boston. To those completing the course a diploma will be awarded. Many of our young people who have not had extensive educational privileges, would find profit and pleasure in securing what this diploma represents.

Study Tonic

Those in darkness need Gospel light. But is not the necessity of our giving it to them equally urgent? The Epworth League would languish and die without the missionary tonic. Last year more than three thousand chapters were enrolled in the systematic study of missions. In the accumulation of useful knowledge the Christian can ill afford to remain uninformed regarding this supreme subject. This world-wide theme has become essential to that intelligence which every follower of Christ should covet. So ample are the provisions now for spreading missionary information that there is little excuse for remaining ignorant. All correspondence with reference to the Missionary Study Course should be directed to S. Earl Taylor, 57 Washington St., Chicago, Ill.

Filling One's Place

Have you read "The Man from Glen-garry?" How grandly this rough youth, in spite of his rougher environment, developed into robust and reliable manhood! Scorning all meanness, resolutely standing by his convictions of right whatever the cost, he gradually advanced to high and broad influence. Who was the chief agency, under God, in making him the

honorable man he became? The minister's wife. Concerning her the author says: "She lived to serve, and the where and how were not hers to determine. So with bright face and brave heart she met her days and faced the battle." Filling her humble place with cheerful fidelity, and trustfully leaving results with God, she helped others to do what could never have been accomplished without her assistance. Really filling the place providentially assigned us is success, whether the place is large or small.

Catching His Spirit

In all this world-babel of myriad tongues, confusing, clashing, bewildering, there is always one voice that we may safely follow. It is the voice of Jesus. In it we hear the true ring. Through it we may hear heaven's own sweet music. Those who heed this voice will catch His spirit, and eagerly say:

"Then let my feet be swift to run for Thee,
My hands essay Thy lowliest work to do,
My heart be warm with love, my gladness be
To hear Thy voice and know its accents true.
And still when Thou shalt summon may I go,
O Friend Divine, twice blest to serve Thee so."

Expanding versus Shriveling

A true life is always growing larger. The Christian is essentially an expansionist. All students of the missionary cause frequently see the name of William Carey, the splendid pioneer English missionary. His son Felix was appointed ambassador. Upon hearing of this distinction conferred upon his son, the father was not elated, but remarked: "Felix has drveiled into an ambassador." No earthly honor sought for personal fame can compare with the honor of serving our fellow-men for Christ's sake. Self-seeking shrivels the soul. Unselfish devotion to humanity's elevation leads inevitably to the soul's expansion.



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League Prayer Meeting Topics for March

REV. MATTHIAS S. KAUFMAN, D. D.

March 2—The Joy of Service. Psa. 126 : 5, 6 ; Matt. 25 : 19-23.

DAILY READINGS

Monday. Diligent service. Josh. 22 : 1-5.
Tuesday. Serving two masters. Luke 16 : 1-13.
Wednesday. Our reasonable service. Rom. 12 : 1-11.
Thursday. Lowly service. Luke 22 : 24-30.
Friday. Hearty service. Col. 3 : 22-25.
Saturday. Service rewarded. Heb. 6 : 1-12.

"Vain it were to watch beside
The pits where we our talents hide ;
We must face the noise and strife
Of the market-place of life,
That our trustiness be tried."

The joy of service is conditioned upon faithfulness and love—love for Him under whom we serve. It is not a question of one or five talents. The achievements of great abilities may be small in themselves, and often are made for selfish ends; but when achievement is the result of devotion to some worthy person, then it becomes the avenue through which the joy of the Lord passes into the human life. Whether the achievement is the result of much ability or little, it matters not in so far as the joy is concerned. In either case, the joy which we cannot now realize because of our finite limitations, will be much greater than we can imagine. It may be compared to the rock that juts out of the hillside. To the geologist that projection is not alone so much dull, hard stone, but it tells him of the dip and character of the great strata out of sight which buttresses the mountain. How great the difference between this geologist and the idle tramp dozing at the foot of the hill! Is it not the difference between having been faithful or unfaithful over the few things originally entrusted to each? Probably the one improved his talents while the other lazily buried his.

TALENT WEIGHTS

1. God's supreme demand is not results. Faithfulness is the standard of His judgment.
2. Men pay according to labor performed. God pays in proportion to the labor honestly attempted.
3. Faithful effort determines effort. Not how much, but how well and with what motive is the attempt made?
4. Every ability, however small, is sacred because a divine trust.
5. How it behooves us to be content with the mission assigned us! Viewed from the eternal hills, what difference can there be between the type-setter and Shakespeare, save in fidelity?
6. Holiness is written upon every post of duty. Therefore if we are filling our place with fidelity, how joyous should we be!

TALENT GLEAMS

1. "Behold, I have gained two other talents besides them." Does he now find himself simply in possession of four talents? Far from it. Fidelity has given him two additional talents plus. Plus what? The honor and joy of being made "ruler over many things." He is now much more of a man. It is not only what he has, but what he is in himself, that rewards him. Those who have only average abilities may find inspiration here.
2. The pivot upon which this parable turns is moral quality. The steward who was made "ruler over many things" was granted a new sense of life's meaning. Thereby he was lifted to a new plane, from which enrapturing stretches of new glories greeted his vision. All this expanded outlook was the result of voluntary effort and chosen truthness. Did it not pay him? Will not similar conduct pay us?
3. Persistent effort with honest purpose back of it is sure of reward even in time. To every life crises are sure to come wherein the treasured results of previous fidelity will be invaluable. Such was the experience of Capt. Frank Root on Lake Erie. The "Idaho" was an ill-fated steamer, and to a spar were hanging the only two survivors. It was an awful sea that swept about the wreck, and there did not seem to be one chance in a hundred of saving those

two men. But Capt. Root of the "Mariposa" was bent upon the undertaking. Two efforts were made in vain. In the third one his boat swept close to the spar to which the perishing men clung. Quick as a flash he reversed the engines at full speed, and while his boat stood quivering with the shock of arrested motion, he had his sailors snatch the dying men, and they were saved. Beholding his trophies, the captain's face beamed with joy. Faithful service had made of him a masterly seaman of cool judgment and daring. The perishing world today calls for men of "two talents more" gained by fidelity. Their power lies not alone in the additional talents won, but in the strength and influence that spring from the joy of the Lord.

March 9—The Secret of Endurance. Heb. 11 : 24-27 ; Exod. 33 : 9-23.

DAILY READINGS

Monday. Wait on God. Ps. 37 : 34-40.
Tuesday. Establish your heart. Jas. 5 : 1-8.
Wednesday. God our help. Ps. 40 : 1-17.
Thursday. Look to Jesus. Heb. 12 : 1-7.
Friday. Strengthened. Col. 1 : 9-17.
Saturday. The reward of endurance. Rom. 2 : 1-10.

"When the anchors that faith has cast
Are dragging in the gale,
I am quietly holding fast
To the things that cannot fail."

The body of a suicide was taken out of the North River at New York. It was a pathetic story that led to this tragic deed. The dead man had been a lithographic artist, and also a musician and linguist. After graduating from a German university, he went to Porto Rico to seek his fortune. This he found there by conducting a large lithographing business. When in the glow of his prosperity he married a beautiful woman. Then his cup was filled to overflowing. Suddenly, however, she died, and for eight years he tried to struggle on alone. Soon after her death his wealth began to slip away. As his zest for life was gone, he soon failed in business. Then his friends gathered about him and advised him to teach languages, as he was an accomplished linguist, speaking fluently German, French, Spanish, Italian and English. But his relish for life was gone. Nerveless and purposeless, he at last filled his pockets with stones and leaped into the dark-flowing river. Why did that man fail for this life and the life to come? Evidently he had not learned the secret of endurance. He was not anchored in faith. Many a one is bereft of the greatest earthly joy, who yet perseveres to a triumphant fulfillment of high anticipations. From this we infer that the first element of the secret of endurance is a firm anchorage to Gospel principles. "Seek ye first the kingdom of God."

FLINTY CHIPS

When the battle is won in the heart, it is won everywhere.

Believe in the reality of God as Moses did, and a firm tread will mark every new step.

Every promise of God is a magnet intended to draw us onward and upward.

The highest ideal of endurance is to endure for Christ's sake, but along with this come other incentives that deeply touch our own personality.

TONIC DRAUGHTS

1. Almost anyone can make a good effort now and then. But this jerkysort of person often fails when it comes to the long pull. "Always at it" faithfully accumulates large results.
2. Endurance is a passive virtue, having its place of honor among the sovereign virtues, those which underlie and give permanence as well as efficiency to the active ones.
3. The young engineer who was crippled during a run, and yet was determined to put his locomotive through on time, needed all the "sand," all the grit, he could command. Endurance often means dripping forehead and keyed-up will.
4. A little boy appreciated the effectiveness of persistency. His smaller brother was in his crib crying vigorously for the nurse to come

and dress him. The brother went up to the crib to comfort the weeper; but instead of soothing him and saying, "Don't cry," he said: "Keep on crying, Sherlock." When his mother asked him why he said that, he answered, "Why, nurse won't come if he stops." He grasped the real situation.

March 16—A Noble Purpose. (Temperance meeting.) Dan. 1 : 8-20.

DAILY READINGS

Monday. Temperance and power. 1 Cor. 9 : 19-27.
Tuesday. Temperance and wisdom. Prov. 31 : 1-5.
Wednesday. Temperance and prudence. Prov. 20 : 1-9.
Thursday. Temperance and heaven. 1 Cor. 6 : 9-13.
Friday. Temperance and purity. Titus 2 : 11-14.
Saturday. Temperance and influence. 1 Tim. 3 : 1-9.

Botanists tell us that the honey of certain flowers has an intoxicating effect upon bees. This is credible, since alcohol can be made from honey. Years ago it was a principal source of intoxicating beverages in England and other countries. While the honey is yet in the flower the process of fermentation is carried on. Bees sipping from the honey-cups where this change is taking place may become literally what Jean Ingelow calls them, "bees giddy with clover." Keats also may have been as scientific as poetic when he sang of "honey-suckles full of clear bee-wine." And Edgar Allan Poe, speaking of the intoxicating effects of the blue flowers of sephalica, says:

"It still remaineth torturing to bee,
With madness and an unwonted revelry."

So even in the sweet and beautiful products of nature may be hidden away the serpent-tempter. We may wonder at this, and yet see one of its good results. Temptations! Are they not opportunities for that strength of conquest which has so much to do with perfecting character? Daniel would never have had occasion, probably, to purpose in his heart that he would not defile himself, had it not been for enticements to evil. His evil surroundings aroused him to take an unflinching stand for the right. Stamina was in his make-up. Temptations made it prominent.

GOLDEN BRIDLES

1. The principles which Daniel had imbibed in youth now proved of invaluable service.
2. He knew that to go against his conscience would defile him, and he had the courage not to do so.
3. He firmly believed that temperance was a good thing, not only for the soul, but for the body. He was far more manly than the Persian youth, and inspired his companions to be manly.
4. By daring to carry out his convictions at the start, he laid the foundations of his future greatness. If he had failed at the beginning, we should never have heard of him.

AMULETS

1. Self-control is among the finest qualities and noblest achievements of Christian character. It is life's rudder.
2. Only the controlled life can make real progress. No part of man's nature can be indulged to excess without injury to other parts and to the whole.
3. Self-control decides not only what a soul shall not do, but also what it shall do. Daniel not only refused the King's meat, but chose for himself a diet which he regarded favorable to the highest development. A negative self-control is only half the virtue.
4. Power is one outgrowth of self-control. Self-indulgence must be sacrificed to self-mastery if the noblest ideal is realized. Paul is also our example in this. He kept his body

under, that he might become an efficient worker for God.

5. Man was made for dominion. Hence when his body is in bondage and his will enfeebled, he is distorted from the original design. Let the amulet of temperance in all things be a constant safeguard to our lives.

March 23 — Difficulties in the Way of Evangelizing the World. Jonah 1: 1-3; Matt. 23: 37, 38; Mal. 3: 8-10. Read Mott, Chap. III.

DAILY READINGS

Monday. The face of an angel. Acts 6: 9-15.
Tuesday. Asleep in prison. Acts 12: 1-17.
Wednesday. Worship and stones. Acts 14: 8-20.
Thursday. Songs in prison. Acts 16: 25-34.
Friday. "Be not afraid." Acts 18: 1-11.
Saturday. "Be of good cheer." Acts 23: 1-11.

The supreme optimism of Jesus Christ is stimulating, refreshing, inspiring. Think of that peasant Carpenter laying aside His tools, coming out of His workshop, and actually claiming the right and expectation of becoming the Head of a universal kingdom! He saw the difficulties in the way, piling up mountain-high before Him, but He also knew that gradually all these would melt away and His own rightful supremacy would be recognized in every land, by every tongue.

Most stupendous of all tasks ever entrusted to man is the evangelization of this world. That it can and will be accomplished, no child of God should ever for a moment doubt. Whatever ought to be done by the followers of Christ can be done. No matter what it may cost in pain, suffering, sacrifice, money and lives, the result will be so glorious that it will prove to be worth to the universe infinitely more than all the outlay. Who does not crave an honorable part in the one enterprise which lies nearest to God's heart?

DIFFICULTIES EXTERNAL

These are given in concise and forceful form by Mr. Mott:

1. The vast numbers of the unevangelized. These are estimated at about one thousand millions. Fully one-half of the human race has no means of learning about Jesus the Saviour.
2. They are so distributed that it is hard to get at them with the Gospel. In Tibet, Afghanistan and parts of Arabia, in Mohammedan harems and many zenanas of India, missionaries are refused access to the people.
3. Political hindrances exist in Russia, under Turkish rule, and some other lands, owing to certain treaty stipulations.
4. The greed of Christian nations in forcing the opium traffic and intoxicating liquors upon non-Christian peoples imposes a serious obstacle.
5. As the Jews claimed that Pilate was not Caesar's friend unless he condemned Christ, so there are many in Japan and India who claim that accepting Christianity is disloyalty to the State and its ruler.
6. The dissolute and godless characters of many soldiers, sailors, tradesmen and travelers from Christian countries greatly hinder mission work.
7. Social conditions in non-Christian lands are formidable obstructions. Race pride and prejudice, together with the degraded condition of woman, are hard to overcome. Caste is rigid as cast-iron.
8. Mental dullness and stupidity, the natural result of ignorance and superstition, make it exceedingly difficult to get Christian ideas into the minds of multitudes.
9. Linguistic obstacles are numerous and large. To translate the Scriptures into hundreds of languages and dialects is a herculean task, especially since many Christian ideas have no words with which they can be expressed in these rude tongues.
10. In the more enlightened communities where faith is shaken in old religions, infidel literature is scattered. This tends to undermine belief in all religion.

11. The sordid, coarse, carnal animalism of the vast majority induces indifference to spiritual things.

12. Closely allied to this is the almost universal lack of any sense of sin. Conscience seems dormant or dead. Sin in its deepest damning power has benumbed the spiritual sensibilities of the heathen, hardened their hearts, seared their consciences, and to the natural perception placed them beyond the possibility of redemption.

So startling and mountain-like are these manifold difficulties, that to our mind one of the strongest proofs of Christianity's divine origin is in the fact that they are being overcome. Hundreds of apparently hopeless cases have been converted, thus demonstrating that the Gospel is the power of God to every one that believeth.

DIFFICULTIES INTERNAL

1. Poverty of the native Christians. Some of them turn away from idolatry, partly in hope of temporal gain, and hence it is very difficult to lift the spiritual standard high enough to give them much spiritual power. Of course there are occasional conspicuous exceptions to the rule.
2. In this same connection there is a dearth of earnest and deeply spiritual native leaders. This is not to be wondered at, and yet it stands in the way of success.
3. Missionaries find it very hard to learn foreign languages, to adjust themselves to the food, inconveniences, methods, tastes, spirit and general attitude of those whom they seek to help.
4. Missionaries have their own inward struggles. The chief battle-ground, they say, is their own hearts. We can readily see that it is no child's play to maintain a cheerful, happy, courageous, exultant spiritual experience when surrounded with the terribly depressing conditions of heathen people, whose tendency must be chilling and burdensome.
5. Doubtless, after all, the most formidable hindrances are to be found in our home Christians. So few of us are on fire with missionary zeal! So few of us feel down deep in our hearts that we have any special, personal responsibility in evangelizing the world! How slight an impression is made upon us by the Master's "Go."
6. How few Christians comparatively have a due sense of financial obligation! Read Malachi 3: 8-10. If this passage was literally obeyed, there is no question in this writer's mind that the greatest revival of human history would follow.

March 30 — The Risen Life, Christ's, Ours. (Easter service.) Luke 24: 1-12; Col. 3: 1-10.

DAILY READINGS

Monday. A proved immortality. 2 Tim. 1: 6-11.
Tuesday. A prepared immortality. Titus 1: 1-4.
Wednesday. A safe immortality. Psa. 121: 1-3.
Thursday. A free immortality. Rom. 8: 13-23.
Friday. A glad immortality. Isa. 25: 1-8.
Saturday. A victorious immortality. 1 Cor. 15: 51-58.

"Still seems it strange that thou shouldst live forever?
Is it less strange that thou shouldst live at all?"

The risen life of Christ is the proof of our own immortality. "Because I live ye shall live also." He assures us that death does not end all, but that we shall live on and on eternally, long after the body is laid away in the grave. Once a fox came to a cave where from the tracks in the sand he observed that many foxes had entered. He was just about to go in when suddenly he noticed that all the footprints pointed inward. We come to a great cave — the grave — from which no steps turn outward save those of the Son of God. Not He

"Like ships that sailed from sunny isles,
But never came to shore."

In olden times — not so very remote, either — there was a noted cape looked upon as a rayless night by sailors. All who chanced to be drawn to it by current or driven thence by gale were never seen again. Thus it became a frightful barrier to navigation. At length a bold sailor arose who determined to banish this dread of the seas. He surmounted all obstacles and opened a route to the East Indies. Thus he gave his country riches and light and changed the name from the Cape of

Storms to the Cape of Good Hope. Our Conqueror has done infinitely more. He has banished the horror of the grave and made it a peaceful entrance into the wealth and glory of an everlasting inheritance.

ANALOGIES.

Once the silver cup was only dull ore.

Diamond and charcoal are composed of similar elements.

Now the caterpillar — next summer the beautiful butterfly.

An old watch-case wears out. The inside works may be placed in a new case of gold and run on indefinitely.

Today the bulb in the cellar, dry, hard, ungainly. On Easter morn the lily, surrounded all the way up with glossy leaves and surmounted by a crown of white with golden settings.

EASTER LILIES

1. Christ holds the keys of death and the grave.
2. His resurrection makes immortality certain; while human arguments only make it probable.
3. Love is immortal, goodness is immortal, friendship is immortal. We may begin the experience of these here, knowing we can carry them with us into the life beyond.

EASTER PERFUME

If the Easter hope inspires our lives, then we owe it to every man, woman and child we meet to help them by the loveliness reigning within ourselves. Certainly the man who has eyes owes helpfulness to the man who has none.

When the Bowery Mission lodging-house was burning, Wm. Fitzpatrick and Martin Stevenson occupied the same room. The former was blind. As soon as the alarm sounded Stevenson led his friend to the fire-escape. But the crowd rushing past separated the pair, and the blind man was swept to one of the lower windows. John Gordon, another lodger, seeing the poor fellow at the mercy of the crowd, gathered him across his shoulders and elbowed his way through until he landed him safely on the ground. The genuine Easter hope within will give to our lives a practical turn. It is not a sentiment, but an effective reality. Often we may not know whence the call comes, but we will be quick to see and to do.

"Up and down our lives obedient
Walk, dear Christ, with footsteps radiant,
Till those garden lives shall be
Fair with duties done for Thee!"

Fall River, Mass.

MUST BE SHOWN

Coffee Drinkers Require Proof

When persons insist on taking some kind of food or drink that causes disease it is not fair to blame a Doctor for not curing them.

Coffee keeps thousands of people sick in spite of all the doctor can do to cure them.

There is but one way to get well; that is to quit coffee absolutely. A great help will be to shift over to Postum Food Coffee.

A case of this kind is illustrated by Mrs. E. Kelly, 233-8th Ave., Newark, N. J., who says, "I have been ailing for about eight years with bilious trouble and indigestion. Every doctor told me to give up coffee. I laughed at the idea of coffee hurting me, until about three years ago I was taken very bad and had to have a doctor attend me regularly.

"The doctor refused to let me have coffee, but prescribed Postum Food Coffee. I soon got to making it so well that I could not tell the difference in taste between Postum and the common coffee.

"I began to improve right away and have never had a bilious spell since giving up coffee and taking on Postum. When I started I weighed 109 pounds, now I weigh 130. My friends ask what has made the change and, of course, I tell them it was leaving off coffee and taking up Postum.

"I know husband will never go back to the old fashioned coffee again. You can use my name if you print this letter for I am not ashamed to have the public know just what I have to say about Postum and what it has done for me."

Snowflakes

F. L. CHAPMAN.

See the feathery flakes of snow
Hurrying, scurrying to and fro,
Chasing each other in playful glee,
Dodging around each bush and tree,
Till wearied at last they go in quest
Of a place to settle and be at rest.

How soft they seem as they float about
In calm mid-air, and there is no doubt
That while the music of heaven rings,
The gentle flutter of angels' wings
Shakes off these fragments of daintiest
down

To cover the earth with a spotless gown.

They surely drift from a world of light;
How else could they be so pure and white?
No vale of shadow could e'er produce,
By any possible kind of ruse,
A single thing in its region low
So lovely and light as a flake of snow.

Then welcome the fluffy, fast-falling flakes
That silently cover the fields and lakes.
Though Boreas drives them about at will
As he howls aloud over vale and hill,
His voice will be lost in the silvery chime
Of bells that jingle in winter time.

Shelburne Falls, Mass.

Re-dedication at Beacon St., Bath

One of the most important and heroic enterprises in the way of church renovation that has ever occurred in the history of the Maine Conference has been accomplished by Rev. W. P. Merrill and his people at Beacon St., Bath, Me. Mr. Merrill is no novice in this work, but, under the circumstances, his faith seemed simply audacious and his undertaking visionary. But it has been a splendid success.

A new steel ceiling of great beauty has been put in; the walls painted in robin's-egg tint; a large alcove has been built in the rear of the pulpit; and the organ has been removed from

the high gallery and placed therein. The platform has been greatly enlarged, so that a large chorus choir can be accommodated. The old windows have been replaced by memorial and complimentary ones of great beauty. The memorial windows were presented by the following persons: Ellen R. Eastman, in memory of her husband, Capt. D. W. Eastman; Catharine T. Davenport, in memory of her husband, Charles Davenport, Esq.; the Bachelor family, in memory of Abbie J. Bachelor; Mrs. Joseph Elbel, in memory of her husband, Joseph Elbel; Albert Tibbetts, in memory of his mother, Mary Tibbetts; David J. Tabor and family, in memory of Mrs. Lucinda Tabor; Charles and Edward Knight, in memory of their parents, Mr. and Mrs. J. B. Knight; Oscar and Mollie Rogers, in memory of James L. Rogers. The complimentary windows were presented by the following: J. L. Douglas and family; Mr. and Mrs. Samuel Strout; and Mrs. Joseph Hicks. A fine new pulpit set of antique oak, upholstered with olive plush, was presented by Mrs. Charles W. Taylor, in memory of Mr. and Mrs. William B. Taylor; a communion table was presented by Miss Fannie Dunham, in memory of her parents, Abner and Thursa Dunham; the communion rail was presented by Mrs. Arthur Gibbs, in memory of her mother, Mrs. Esther Gibbs. The backs of the pews were raised five inches; the pews were stained and varnished and uphol-



REV. W. P. MERRILL

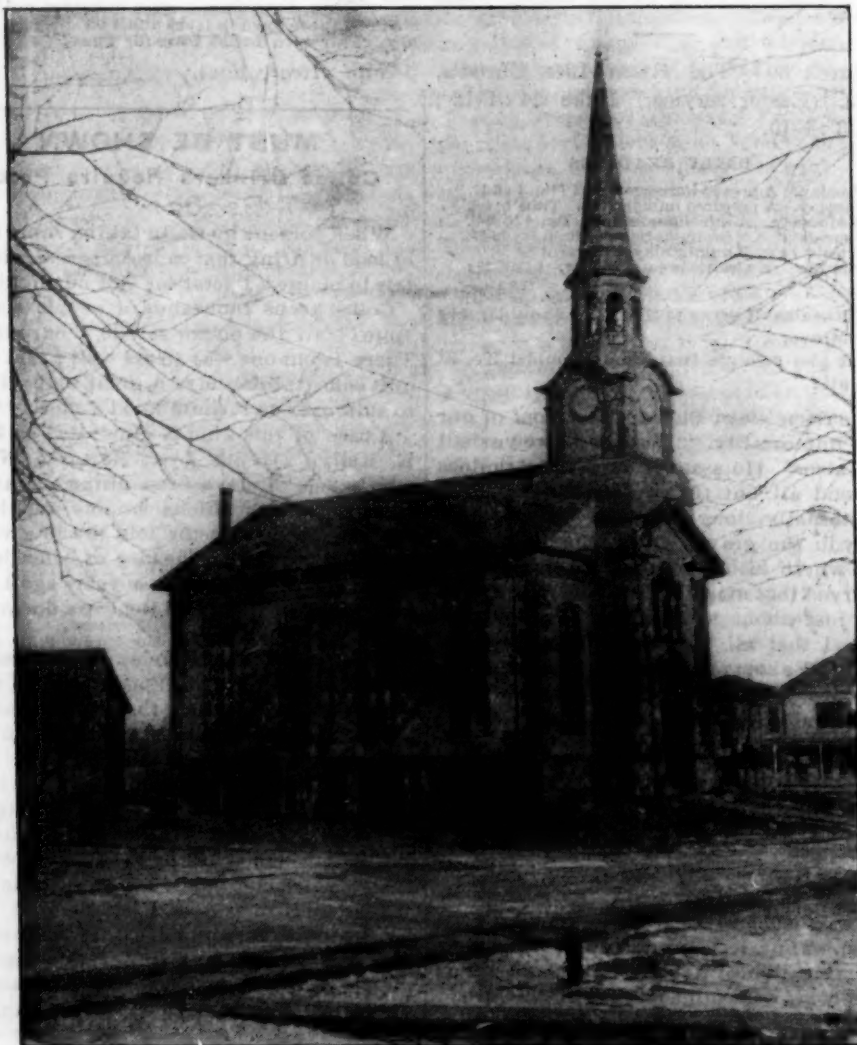
stered. A new carpet has been spread. The colors blend delightfully, and it is, on the whole, one of the most beautiful auditoriums in the State. The cost was \$2,500.

Sunday, Feb. 16, was an ideal winter day. In the morning, with services in the other churches, nearly every seat in the body of the house was occupied. Presiding Elder Ladd preached from Psa. 87: 3: "Glorious things are spoken of thee, O city of God." In the afternoon and evening Rev. Luther Freeman, of Portland, preached from the text, 2 Cor. 4: 18: "We look not at the things which are seen, but at the things that are not seen: for the things that are seen are temporal; but the things that are not seen are eternal." His theme in the evening was, "Reconciliation with God." At both these services standing room was at a premium. The local press speaks of Mr. Freeman's sermons as "among the most scholarly and eloquent that were ever preached in this city."

The solos that were rendered at all the services by Mrs. Mattie Bounds and Miss Mae Chisholm, a deaconess from Boston, and the selections by the Lotus Quartet of Lewiston, were greatly enjoyed. Rev. W. S. Jones, a former pastor, and Rev. D. B. Holt, pastor of Wesley Church, assisted in the services. The pastors of the city occupied seats on the platform in the afternoon. The presiding elder assisted the pastor in securing money and pledges to pay the remaining indebtedness. Fourteen hundred dollars were called for, and so well had the pastor worked up the matter, and so pleased were the people with the wisdom and economy of the outlay, that \$1,562 were easily secured. These pledges are to be paid in one year in quarterly installments. At the evening service several expressed a desire to become Christians.

The whole thing seems almost too good to be true. We are confident that this church has entered upon a new career of success and victory.

A. S. L.



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THE CONFERENCES

NEW HAMPSHIRE CONFERENCE

Concord District

"The Open Door Emergency" Again. — "The crisis is upon us," and we are expected to meet it. Let every pastor see what the missionary offering of his charge was last year, and then plan to go ahead of it this year. In very many charges we are sure this can be done. If the methods the Commission suggests, which are the plan of the Discipline as found in ¶¶ 369-374, are followed out, much more can be done than is often accomplished. There ought to be a personal canvass of the entire membership by the missionary committee, of which the pastor is chairman. Everything depends upon the energy of the pastor whether this work be thoroughly done. He may do it and still fall behind, but he is very likely to fall behind if he does not do it. The district paid last year \$2,238, which was an increase from \$1,905 of the year before. We certainly ought to reach \$2,500 this year. Concord District is able to do it, even if we have a number of very weak churches. Let the matter be pushed from now until Conference, and we may have cause for rejoicing when the reports are given.

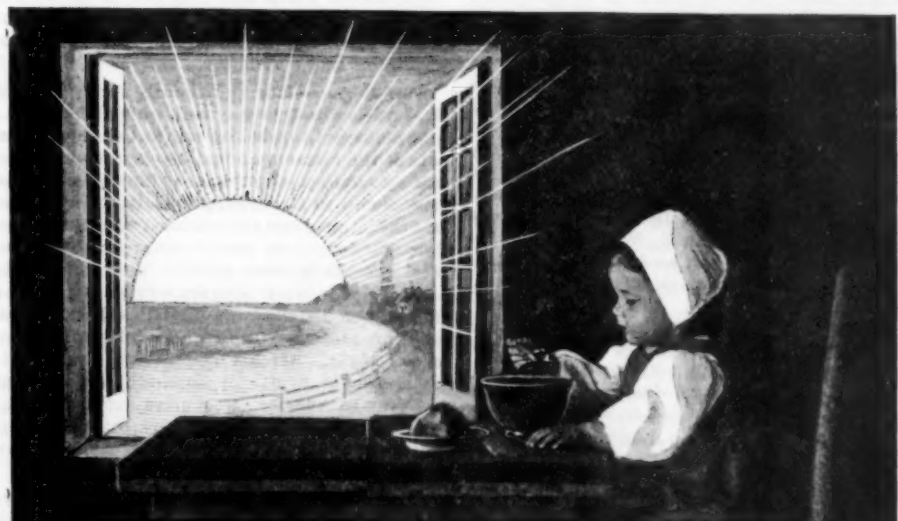
A Bit of Pentecost. — That is what the Preachers' Meeting held, Feb. 3 and 4, at Laconia, was. It was not only highly intellectual, so as to be a stimulus to each other, but in a still higher sense was grandly spiritual. We began on a high level and rose higher to the last service. Rev. C. U. Dunning, who was to preach Monday afternoon, was detained at home by reason of the serious accident that befell his wife. She slipped on the ice and seriously injured herself, so that for some time she was confined to her bed. She slowly improves. All regretted the absence of this dear brother, for it may be his last chance as a pastor to preach among us, as he contemplates retiring at the next Conference. Dr. Knowles, being present, consented to fill the gap and gave us a timely and helpful address on the present temperance situation in the State and our duty. Later on the meeting put itself on record in some strong resolutions on this question. C. L. Corliss read a very helpful paper on "The Ideal Minister," and C. E. Foote, one of our honored laymen, spoke on "The Pulpit from a Layman's Point of View," and the paper was requested for publication. He was followed by R. T. Wolcott in a timely address on "The Membership from the Preacher's Point of View." Then we had an excellent paper on "Up-to-Date Preaching," by E. C. Strout. In the evening, with some members of the Epworth and Junior Leagues present, we were favored with two fine addresses, one by W. M. Cleveland on "The Undeveloped Possibilities of Youth," and the other by E. C. E. Dorion on "The Building of a Great Character." Tuesday morning, interesting sermon sketches were given by A. M. Shattuck, A. P. Reynolds, C. L. Corliss, and E. C. E. Dorion. Then came a strong and stimulating paper — "Book Review: Pre-Millennialism Unscriptural and Unreasonable," by R. E. Thompson. H. E. Allen followed with a keen and interesting paper on "Proper Motives for Attending Church, and Wise Methods of Stimulating Attendance." Then came a suggestive paper by G. L. Lowell on "The Relation of the Pastor to the Civil Condition." When the afternoon came, and we began to consider various phases of the Holy Spirit, we felt that indeed "the day of Pentecost was fully come." Three papers read were each of much value. The last, by reason of its new line of thought, was specially impressive, and the writer was requested to send it to Dr. Kelley for publication in the Review. The papers were: "The Personality of the Holy Spirit," by Joseph Simpson; "The Witness of the Holy Spirit," by A. L. Smith; and "The Love of the Holy Spirit," by Wm. Warren. The evening service was evangelistic, and R. E. Thompson preached an interesting sermon from, "Behold, I stand at the door and knock," etc. It was truly a time of divine illumination. There was a very good attendance — larger than usual for this time of the year. Dr. Hillis was very attentive in looking after the needs of his guests. We are glad to say that he enjoys Laconia Methodists, and they greatly enjoy him and ask with enthusiasm for his return another year.

Colebrook. — A revival of much power has blessed this church since the Week of Prayer. The pastor, Rev. W. F. Ineson, has seen the rising of the tide for some months. Congregations have grown, and the prayer-meetings have been marked with unusual interest. Special revival services were held for nearly a month. As a result, 29 have been baptized and 33 received on probation, and probably a dozen are to come into full membership. Not only is the pastor's claim paid to date, but there is money enough in the treasury to pay another month, and the year will probably close with all bills paid and money on hand. Over \$183 has been paid during the year on improvements, beside generous Christmas gifts to the pastor and his wife. The quarterly conference, by a unanimous rising vote, ask their return for another year. (Since writing the foregoing, two more have given their hearts to God.)

A Faithful Recording Steward. — In some churches it is hard to find a recording steward who will faithfully and conscientiously attend to the duties of the office. If they have it a year or two, they want to get out and let some one else take it. It is certainly refreshing to find a man holding the place year after year, and keeping the records in good shape. There are several of these person on the district who are worthy of mention for their faithful and painstaking work, and a smaller number who have

been long in the work. We are now losing one of these attentive and faithful men in the removal, from Baker Memorial, Concord, of C. A. Davis, who goes into business in New York city; others of long standing are R. W. Musgrove at Bristol, Hubert Eastman at North Haverhill, J. S. Jewett at Warren, and George Taylor at Franklin Falls. But we specially started to write this item, not about these we have named, but to mention the long and faithful service of John C. Haynes at Colebrook, who for twenty-five consecutive years held the place. He only gave it up when he became too feeble to come out, when his hand trembled so that he could not write as he did formerly, when indeed "the grasshopper became a burden." He has known Methodism here from its beginning, and been one of its most ardent supporters. At a ripe old age he and his good wife are living quietly, awaiting their call to the bliss of the better world.

A Correction. — We felt some doubts, in sending the report of the Lancaster debt-paying jubilee, as to the figures in Dr. Wark's report of the amount raised by the pastor. We knew the debt was some \$3,800 or \$3,900, and thought Rev. J. L. Felt had raised that amount; but when Dr. Wark gave the figures in good, bold hand, plainly written, as \$2,990.61, and that \$2,929.61 had been paid, we thought it might be that some one else had done the rest of it; but now



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we learn the figures were just a thousand dollars too small, and that the amount raised by this faithful and persistent servant of the church was \$3,930.61, and that only one dollar remains unpaid! The pastor declares his belief that such was the interest aroused that, had the debt been a thousand dollars more, it would all have been given. B.

Dover District

Merrimacport.—This society has nothing but words of appreciation for the excellent sermons of Rev. C. W. Dockrill. They would like very much to retain his services for another year, but fear they may not be able. No church has a more devoted band than this. The field is limited; business mostly out of town; but few of the young people can be kept at home. There is little opportunity for enlargement.

East Rochester.—The dropping out of the shoe business some years ago considerably lessened the number of permanent homes and transient inhabitants. Under these conditions the Sunday-school is larger than ever before, and was never doing better work. The Sunday-school library has received some valuable additions. The Epworth and Junior Leagues are wide-awake and up-to-date in every particular. Rev. and Mrs. M. T. Cilley are happy in their work, and the people are happy with them. All are anxious that the present relations should continue for another year.

Rochester.—The Epworth League of this city entertained the Leagues of Somersworth, Dover and East Rochester most royally on the evening of Jan. 20, the birthday of our lamented President McKinley. The platform of the vestry was tastefully decorated with flags. Tables were set with plates for one hundred people. Manning's orchestra furnished sweet music. Words of welcome were fittingly spoken by Eddie Young, president of the home League, with responses by Rev. J. E. Robins, prayer by Rev. G. W. Farmer, and brief remarks by Rev. M. T. Cilley and Rev. E. S. Tasker. The address of the evening, by Dean K. Webster, district president, was thoughtful and helpful. Enthusiastic work for God should characterize the young life of the church. Mr. Webster, a very busy man, is giving valuable time to this most important work. Select readings were given by Misses Sarah Salinger and Sarah Roberts, and two finely rendered solos by Mrs. Calvert (Miss Bertha Hodgdon, accompanist) were enthusiastically received. All too soon the hours sped by, and the good-night had to be spoken. Rochester people know how to entertain. The pastor, Rev. G. W. Farmer, is closing his third year, and is unanimously invited to remain.

Methuen.—The altars of this church are kept warm by revival fires. There have been quite a number of conversions in the old time way. Several backsliders have returned to their first love. The work of the church is being gradually enlarged. The faithful are happy in results secured, and are expecting greater things in the near future. Faith in God and faith in man, backed by enthusiastic, persistent labor, will always win. Mrs. Boultenhouse has so far recovered her health as to again take up her work with the young people. The pastor, Rev. W. T. Boultenhouse, has a warm place in the hearts of his people, hence a hearty request that the present pastoral relations may continue. At the close of the fourth quarterly conference, refreshments were served by the Epworth League and a social hour was enjoyed.

Preachers' Meeting.—The District Preachers' Meeting was held in Dover, Feb. 10 and 11, commencing Monday afternoon with the general topic, "Missions," divided as follows: "India," Rev. F. H. Corson; "Pastor's Relation to Missions," Rev. G. N. Dorr; "China," Rev. C. W. Taylor; "Missions and the World's Progress," Rev. T. Whiteside; "Philippines," Rev. G. W. Farmer. In the evening an address upon "The Christian as Disciple," was given by Rev. G. H. Spencer, of Newton Centre, Mass.

Tuesday morning the general topic was "Conditions of Ministerial Success," with the following divisions: "Christlike Character," Rev. William Woods; "Assimilation of Spiritual Truths," Rev. A. E. Draper. The other two topics, "Spirit-filled Life" and "Co-operation of Church Members," were discussed by the brethren in connection with the subject of "Methods." In the afternoon the topic was, "Last Things," divided thus: "The Intermediate State," Rev. M. T. Cilley; "The General Resurrection," Rev. M. Tisdale; "The Final Judgment," Rev. W. B.

Locke; "Future Retribution," Rev. G. R. Locke; "Future Rewards," Rev. G. W. Jones. In the evening Dr. E. M. Taylor gave a stirring address on "The Open Door Emergency." Let every church meet its full apportionment for missions, and then advance all along the line. What a shame that the Lord's work should be crippled through lack of funds, when the gold and silver of the world belong to Him! Missionary interests were much discussed and emphasized. Rev. B. P. Wilkins was elected secretary. Twenty-three preachers on the district were present, also ten visiting clergymen. Dinners and suppers were served in the vestry by the ladies of the church. It was a time of social pleasure as well as intellectual and spiritual profit. EMERSON.

Manchester District

Important.—Will the brethren please forward their Church Extension collection to headquarters at once, and help us out at Trinity?

Winchester.—Recently 13 new members were added to the Epworth League. Friday evening, Feb. 14, a most delightful reception was tendered the new members in the church parlors. A large number were present. Mr. Oliver Lawrence, one of the members recently returned from service in the Philippines, gave much information concerning matters in those islands. New members have been added to the Junior League almost weekly. Rev. N. D. Bigelow is pastor.

Claremont.—The new kitchen in connection with the vestry is quite an improvement. Recently Rev. Roscoe Sanderson received 4 on probation and 6 by letter.

West Derry.—The fourteenth anniversary of St. Luke's Church was celebrated, Feb. 12. A five o'clock tea was served to the older members of the church, and at 6.30 a general supper was served to the public. The Epworth League, Miss Susie P. Babcock, president, had charge, and the supper was pronounced very fine. At 8 o'clock the services were in charge of Rev. Dr. D. C. Babcock, who gave a very interesting address. Rev. G. W. Norris, a former-presiding elder of the district, was introduced, and in his old-time, pleasant, happy manner spoke most interestingly. All his friends were delighted to see and hear him, and hope for him a perfect recovery to health. A musical program and roll-call, with reading of letters from some of the absent ones, closed a successful and enjoyable occasion.

North Charlestown and West Unity, where Rev. Guy Roberts is pastor, we find in excellent condition. Finances are well looked after. Feb. 16, two persons at Unity were recommended to membership in the church. Both of these churches are loud in their praise of the minister, and unanimously request his return another year.

Newport.—Three weeks of protracted meetings resulted in nine conversions. The Ladies' Society has raised \$130.03, and expended \$128.78 on parsonage repairs and for some of the cur-

rent expenses. The Epworth League has taken on a new life since its reorganization. Rev. J. W. Adams, a former pastor here, lectured Monday evening, Feb. 10, on "Axes to Grind." This lecture was greatly enjoyed by all, and Mr. Adams' old friends were delighted to see him again. This quarterly conference was unanimous and enthusiastic for the return of Rev. William Thompson for another year. C.

N. E. SOUTHERN CONFERENCE

Providence District

Trinity Church, Providence.—On Sunday, Feb. 9, the morning service at this church was devoted to the interests of the Epworth League,



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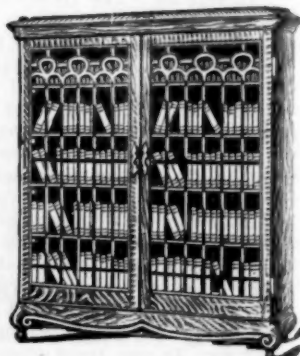
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in charge of the pastor, Rev. A. J. Coultas. The cabinet officers read the reports, which showed that it has been the most successful year in the history of the League. On Monday evening the annual reception occurred in the chapels. The banquet was held in the dining-room, more than 150 being present. Rev. A. J. Coultas acted as toastmaster. Addresses were made by Mr. John Augdon, president of the League, and Hon. Thomas W. Bicknell, of Providence. The principal guest was Dr. W. T. McElveen, pastor of Shawmut Congregational Church, Boston, who gave one of his characteristic addresses. His subject was, "The Abundant Life."

City Evangelization Union.—The "Union" in Providence — which includes East Providence, Central Falls and Pawtucket — had a remarkable meeting on Monday evening, Feb. 3, in Mathewson St. Church. Invitations were issued to all the members of the official boards in the cities above named, and over two hundred responded. Supper was served by the union auxiliary of the Woman's Home Missionary Society of Providence, and this feature was most excellent. After doing full justice to the generous provision of good cheer, the company assembled in the elegant auditorium, where the more formal matters were presented. Rev. A. J. Coultas conducted the devotions. Dr. Tarbell, superintendent of Providence schools, presided. Henry A. Fifield, treasurer, presented a report of the work done by the society, which was very interesting and showed how the work had expanded and now needed more generous provision for its maintenance. Reference was made to the assistance rendered by the Woman's Home Missionary Society, and also to the fostering care exercised by the Broadway Methodist Episcopal Church over the Italian Mission which it had originated and carried on until it has become a work of great importance. Rev. J. O. Randall, pastor of the church, has been, of course, the guiding spirit and inspiration of the work. Mr. Fifield closed with an earnest exhortation to the assembled official members to unite in the great work of advancing Methodism. Rev. Agide Perazzini, Italian missionary, gave a brilliant report of his work for the year, and his figures were most promising. He declared that there were over 10,000 Italians in the city, and that the accommodations in the Italian Catholic church were for not more than 300, thus leaving a very suggestive unchurched Italian constituency from which to draw a mission congregation. His suggestions were alluring. Following him came Bishop Mallalieu, with a matchless address on the duty we owe to the peoples of foreign birth in our midst. It was very scholarly, and yet in the homely eloquence of the Bishop it proved captivating. Somebody remarked on coming away, "He is a great flatterer;" they may have been thinking of the two-dollar bill they left in his hand for the Italian work. He offered to shake hands with everybody on condition that if they were able they should leave a dollar bill — higher denominations were acceptable — in his hand, and for every \$25 he promised to put as much of his own with it for the mission work in Providence. Dr. Tarbell at the opening expressed his gratification with this significant assembly — its promise for Methodism in this vicinity. J. E. C. Farnham in an apt speech referred to the former struggles of the society and to the fact that its burdens had been shared by very few; but in this meeting he saw future success, and he moved a vote of thanks to the clergy for their hearty co-operation, and to the Woman's Home Missionary Society for the elegant supper, as well as to all the speakers of the evening, especially "our beloved Bishop Mallalieu for his magnificent address." The vote was unanimous as well as the conviction that the meeting ought to be repeated once in six months for its value to Methodism. KARL.

Norwich District

District Preachers' Meeting. — Delightful weather greeted the members of the Norwich District Ministerial Association as they assembled for their winter meeting in Trinity Church, Norwich, Feb. 10-11. It was the first opportunity many of the preachers had had of seeing the renovated — or, better, regenerated — edifice, and all were surprised and delighted with the beauty and convenience of the structure. The session opened Monday afternoon, with Presiding Elder Bartholomew in the chair. Rev. L. G. Horton presented an able paper on, "Sunday-school Reconstruction," and Rev.

Walter Ela pointed out, very suggestively, the "Possible Abuses of the Sunday-school." In the evening your correspondent was the preacher; theme, "The Death-bed Prophecy," text, Gen. 49:10. On Tuesday Rev. E. P. Phreaner read a thoughtful paper on the "Development of Ritualism in Israel;" Rev. W. S. McIntire gave an able review of Coe's "The Spiritual Life;" Rev. Jacob Betts gave some pointed and practical suggestions on "How to Make the Class-meeting a Success;" and Rev. Wesley W. Smith portrayed, in a very carefully prepared paper, "Micah: the Man and His Message." The preacher on Tuesday evening was Rev. D. W. Adams, who delivered an able sermon from 1 Peter 2:9. Principal Ambrie Field, of East-Greenwich Academy, was present and gave an encouraging report of the work and prospects of that time-honored institution, which is soon to observe its centennial anniversary. The presence of the venerable Rev. Melten Howard, and his inspiring words of testimony and encouragement, given in the spirit of a cheerful, optimistic faith, were particularly an enjoyable feature of the occasion. An invitation to hold the June meeting at Niantic was heartily accepted.

Norwich Town. — The ministrations of the pastor, Rev. O. M. Martin, are very greatly enjoyed by the people, especially the strong meat of the Gospel dispensed from the pulpit. There is an excellent work being done in the primary department of the Sunday-school under the able leadership of an elect lady who has had a special training in this important work, and is thoroughly devoted to its success. The vestry is given up entirely to the primary department, the Sunday-school proper meeting in the main audience-room. We congratulate this church on its good fortune in having such a worker for the little ones, and wish that every school on the district could be thus favored.

North Grosvenor Dale. — The pastor, Rev. C. T. Hatch, received 4 persons to full membership at the November communion, and 1 on probation. The church has been spiritually refreshed during the past month, and three new voices are testifying to a new-found Saviour. The pastor was kindly remembered at Christmas with a purse of money. While passing through trial for the past few years, this loyal people have been led of God into truer faith in, and deeper love for, the Master.

Wapping. — The pastor, Rev. Ernest W. Burch, has moved into the new and convenient parsonage, which stands on the same lot as the old one. This much-needed improvement was

started under the pastorate of Rev. S. J. Rook, and was finished quite recently, at a total cost of about \$1,800, of which all but about \$400 has been raised. Some of the generous laymen of the district have come nobly to the assistance of the people in this enterprise, supplementing the self-sacrificing efforts of the local congregation by their gifts. The Ladies' Aid has raised and paid over to the trustees the sum of \$800. At the fourth quarterly conference the return of Mr. Burch was earnestly requested.

East Woodstock. — The sixth year of the services of the popular pastor, Rev. O. E. Thayer, has given such excellent satisfaction that the quarterly conference has asked for his return for the seventh year. It is a case of mutual admiration, to which the appointing power will doubtless add its apostolic benediction.

Personal. — The glad news that Rev. J. H. James is regaining his health, with the prospect of taking up again the work for which he has shown such marked fitness, is welcomed by the preachers and people of Connecticut, regardless of denominational affiliations.

SCRIPTUM.

New Bedford District

North Dighton. — The first service was held in the new church, Sunday, Feb. 2. The severe storm did not prevent a large congregation gathering to hear Rev. O. W. Scott. His theme was, "The Triumphant Christ." At 4 P. M., Rev. M. S. Kaufman, D. D., of Fall River, spoke at a mass meeting to which the Taunton Y. M. C. A. and Epworth Leagues were invited. At 7, an evangelistic service, conducted by Mr. Scott, in which several seekers found Christ, made a fitting close to this first day in the new building. The services and speakers which followed were: Tuesday, Rev. C. H. Ewer, pastor '92-'95; Wednesday, Rev. John E. Blake, a former Sunday-school boy; Thursday, Rev. W. E. Kugler, pastor, '90-'91; Friday, Rev. L. B. Codding, licensed by this church. Wednesday, Feb. 12, was a fraternal meeting. All the churches in the town were invited, and Rev. O. H. Wallace, pastor of the Baptist church, was the speaker. Generous offerings are coming in, and gradually the deficit is melting away. Rev. H. H. Critchlow is pastor. He is expected back for the fifth year.

Provincetown, Centre Church. — The Fortnightly Club met at the parsonage, Feb. 3. The pastor, Rev. Geo. E. Brightman, gave a paper on "Colonial History of New England." At the meeting of the Ministers' Union, Jan. 2, he presented a sermon, "The Unsearchable Riches

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of Christ." The fourth quarterly conference extended him a unanimous invitation to return to them as pastor.

Provincetown, Centenary.—A chorus of fifty voices, in training under Mrs. Chipman, Mrs. Nickerson and Mrs. Atwood, rendered selections of national songs at the recent national festival. Rev. L. H. Massey, the pastor, is unanimously requested to return for next year.

Nantucket.—Interesting Christmas exercises were much enjoyed by the children and the large audience present. At the fourth quarterly conference Rev. J. O. Rutter received a hearty and unanimous vote to return for the third year. He is held in high esteem both in the church and community. The League is active. Its social occasions are well supported, and the financial benefits help not a little on church expenses. The Week of Prayer was observed with union services of four churches. The meetings were marked by the presence and power of the Spirit. They continued two weeks with good results. The committee on repairs report progress.

Fairhaven.—At the last communion five were received on probation, four of whom were young men. At the recent celebration of the fiftieth anniversary of the founding of the high school, so widely reported and illustrated in the daily press, Rev. W. I. Ward, a former pupil, now pastor of the First Church, Fall River, preached the sermon on Sunday morning. He took part in the mock session of the school, and was one of the speakers at the banquet on Monday. Mr. Henry H. Rogers, of New York, Fairhaven's liberal benefactor, is president of the High School Association. At the banquet, which was held in the elegant Town Hall, 505 sat down. No extra assessments were levied on the members of the Association.

Marion.—The League observed its anniversary, Monday, Feb. 10. Rev. S. E. Ellis, of Fairhaven, gave the address. There was a fine musical program. The officers were installed according to the League ritual. Mr. Arno Burn, son of the late Rev. Richard Burn, an honored member of our Conference, is president.

L. S.

MAINE CONFERENCE

Lewiston District

Auburn.—Numerous accessions of late, both from probation and by letter, greatly encouraged pastor and people. These accessions not only count, but weigh. Several have recently been baptized. The Sunday-school and Epworth League are having a fine growth. Several have recently been baptized. Large congregations attend the preaching service. The sympathy of these two cities has gone out to Rev. C. S. Cummings and family during these days of successive trials in a remarkable and practical way. Little Helen was down to death's door with pneumonia for days; then Ralph came near to losing his life by drowning; and then came the severest trial of all—Mrs. Cummings endured an operation for appendicitis on Feb. 11, and hovered near the border-land for days. A few of Mr. Cummings' friends presented him with a purse of \$100 in gold. Mr. Cummings has been unanimously invited to

return for the fifth year. [Mrs. Cummings, since the foregoing was written, has entered into rest.]

West Cumberland and South Gray.—Rev. D. Pratt has been assisted in special services by Miss Avery, and a good work was accomplished. He and his people are greatly encouraged.

Lisbon Falls.—Union services were held for a long time. Then Evangelist Sweet of Boston came to assist for a time. The town has been greatly stirred. The largest church in the place has been crowded. Forty or more have sought the Lord. Twenty-one more have joined the Methodist church. The work is still going on.

Personal.—Rev. C. C. Phelan recently gave one of his popular lectures in Park St. Church, Lewiston, to a crowded house. The financial results were most gratifying.

Rev. Luther Freeman gave his fine lecture on "Plod," at Hammond St. Church, Lewiston, Feb. 20.

Rev. D. B. Holt supplied for Rev. C. S. Cummings on Sunday morning, Feb. 16.

A. S. L.

Portland District

South Biddeford Circuit.—The outlook at Oak Ridge is very encouraging. Congregations are large and the Sunday-school is growing. The pastor, Rev. J. H. Puffer, has done faithful work on this hard circuit. At the fourth quarterly conference there was expressed a unanimous desire for his return.

Biddeford.—The love-feast held at the fourth quarterly meeting was one of spiritual fervor, and a very profitable day closed with an impressive altar-service. On Monday evening the quarterly conference was held at the parsonage. Reports all indicated the prosperous condition of the church. The committees reported increased contributions for benevolences. A Bible-study class has been organized by the Epworth League. A Men's Forward Movement is enlisting the men of the church in direct work for soul-saving. The Mercy and Help department is a model of its kind; a monthly collection is taken for its work. A unanimous vote was passed for the return of the pastor, Rev. C. W. Bradlee. He is considering an earnest invitation to another field of labor.

Kezar Falls.—This church is enjoying a blessed work of grace. Backsliders are reclaimed and souls saved at nearly every service. The place has not seen such an awakening for years.

E. O. T.

Augusta District

Rumford Falls.—Rev. J. L. Hoyle, the pastor, is closing his fifth year with honors, because of his successful pastorate. Marked changes have come to the town and church during his five years' service, and greater advances are in sight in the next five. The membership has increased 50 per cent.; the Sunday-school has doubled; the salary has been increased 75 per cent., and the church property has doubled in value. During the past five years \$2,071 has been raised on improvements and indebtedness. Benevolences have increased 300 per cent. Mr. Hoyle has averaged 500 pastoral visits per year. During the past quarter 15 have been received into the church, and others will be before Conference. The Epworth League is doing well, and has put in and paid for 100 copies of the Epworth Hymnal, No. 3, for use in Sunday-school and social service. Under the management of the very efficient superintendent, the school has added to its library \$60 worth of books this year. The school now has a very fine library. At Christmas the pastor and his wife were well and kindly remembered by gifts of a nice chair, silverware, and a generous purse of money. The year now closing will complete the present pastorate of five years of acceptable service, without friction, which speaks well for pastor and people. It is only hoped that Mr. Hoyle's future labors will be as successful and the conditions as pleasant as on this charge.

Livermore Falls.—Rev. J. R. Clifford is the successful pastor of this loyal and helpful people. Twenty officials were in attendance at the fourth quarterly conference. To say that the pastor has a unanimous invitation for the third year would be putting it very mildly. God has signally used this brother on this charge in building up His kingdom, and to Him Mr.

Clifford ascribes all the glory. A more happy and contented people it would be hard to find. Truly, pulpit and pew are in close fellowship; they are of one mind and in one place. During the past quarter the pastor made 256 calls, wrote seven pastoral letters and sent out two circular letters to the entire membership, preached 39 sermons, attended 10 funerals, and received on probation and baptized 17. During the year he has baptized 26 adults and 6 infants, and received 26 persons into the church. In the early fall pentecostal services were held a week, assisted by Dr. Dunham, of Delaware, O., which proved a wonderful uplift to the church and people, and the revival spirit has continued ever since. Watch-meeting was duly held, with good results. The pastor has a very large class of young men, organized with officers for study in a systematic way. At Christmas this class presented Mrs. Clifford with a beautiful silver service. Jan. 23 was duly observed as roll-call and church reunion day. Later, the pastor's birthday was celebrated by a social gathering at the parsonage, filling it full, and, as one said, "running it over." In a neat little speech E. C. Dow, one of the trustees, surprised the pastor not a little when he presented him with \$350 in gold; but Mr. Clifford was equal to the occasion, and received it with appropriate thanks. Forty-

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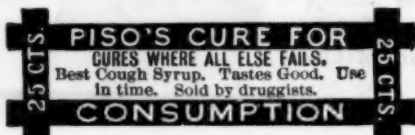
chemist at the head of the great Altemheim Medical Dispensary, has just made the startling announcement that he has produced a compound that grows hair on any bald head. The doctor makes the claim that after experiments, taking years to complete, he has at last reached the goal of his ambition. To the doctor all heads are alike. There are none which cannot be cured by this remarkable remedy. The record of the cures already made is truly marvelous and were it not for the high standing of the great physician and the convincing testimony of thousands of citizens all over the country it would seem too miraculous to be true.

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seven ZION'S HERALDS taken—27 of them secured this year by aid of Mr. Stoddard. The Sunday-school averages 110—the largest number (150) in the history of the school. The Epworth and Junior Leagues are in advance of any year past, the Home Department is flourishing, and the Cradle Roll numbers 21. For our church in Berlin \$32 was raised; \$8 for Church Extension; \$14 for Conference Claimants; \$12 for missions. Feb. 16 and Easter Sunday are set apart for Freedmen's Aid and Missions. Benevolences will advance on this charge this year. Thirty or more are diligently pursuing the Epworth League reading course, and meet every two weeks for study. Current expenses are nearly paid to date. A hard-wood floor laid in the dining-room and outside windows are some of the improvements this quarter. Congregations are large and the religious interest good.

Livermore and Hartford.—A field hard to work because of the great amount of travel necessary; but the pastor, Rev. F. H. Hall, has done it faithfully the past year, and has been so successful that the fourth quarterly conference said enthusiastically that they wanted Mr. Hall another year. The field is so extensive that it makes it very hard for the pastor with his Conference studies, but the Lord has given him strength and health. By their kindly acts and Christian deportment the pastor and wife have endeared themselves to the people to a degree that is marked and impressive. Mr. Hall is one of our coming young men, who will be wanted by and by on other fields where there is not so much carriage-driving. Faithful and discreet, yet ever true to his Master, preaching a plain, practical Gospel, he wins his way into heart and home. The people gave him at Christmas a very nice fur coat, and his wife a chair and several dollars in cash.

Weld.—Rev. A. C. Cook, the pastor, is holding his own in this isolated and barren field. Many a more experienced minister would get discouraged and move out, perhaps to a farm. But not so with Mr. Cook; he lives in hope of better days, spiritually and financially. He is holding the fort and planning for aggressive movement. Many who were here in the summer and fall have gone to their homes or to warmer climes. Several of the summer visitors were of great help in money matters. Poor country charges! What a problem to maintain them! Would that we had money to supply the preachers with the comforts of life! Would that some Carnegie would rise up among us and endow these poor and hard fields with a competence for the preachers' support.

East Livermore and Fayette.—Another charge needing the fostering care of some rich person. No better people are to be found on any charge than here; but the income has been greatly reduced in the past few years by many deaths among the older people. Those who remain are

liberal beyond their means. Rev. F. O. Winslow, who has been critically ill with pneumonia, has so far recovered as to resume his duties. He lost nearly two months' time. The Fayette people excused him from all labor, so he does not have to drive the five miles this winter to give them the Gospel; but many of them come to the Mills Church on Sundays. The people have been very kind to Mr. and Mrs. Winslow during their short stay among them—many favors being shown, and many presents bestowed. During the pastor's sickness Rev. S. D. Brown, a superannuated minister of the Maine Conference, supplied the pulpit. Mr. Brown lives here, and is highly respected by the church and the people generally. The members ask for the pastor's return for another year. At present he is taking care of his work and pursuing his Conference studies.

Personal.—There lives at Livermore Falls Rev. W. H. Foster, who is moving westward in life as peacefully and contentedly as any man we ever saw. Religion is to him everything—the life now, and that which is to come. Everybody loves him, saint and sinner. His health is excellent for a man of his years. He was present at the fourth quarterly conference, and remained through. He attends each service, day and evening, when it is suitable weather, and the pastor says his presence is a benediction and inspiration. Recently, when the pastor was laid up with a hoarse cold, Mr. Foster preached with a great deal of his old-time unction and definiteness. The people were delighted to hear him, and all credit him with preaching a good sermon. If he lives till the 20th of March, he will have reached his 90th birthday. May the good Lord permit him to round out the century—is the prayer of his many friends. His good and faithful wife is walking by his side to comfort and bless him as he descends the hill. They both declare that old age is not so bad after all. They live for heaven.

At East Livermore dwells another aged couple—Rev. J. P. Cole and wife, who are way on the western side of life. Mr. Cole is looking forward to an important day in the near future—his 50th wedding anniversary, which will occur the 9th of May. On that day he hopes to meet many of his friends at the home of his son, A. D. Cole, of East Livermore. We hope the good Lord will be gracious to him and his wife, that they may live to celebrate that day! Mr. Cole has been afflicted with a sore on his leg for twenty years, but is always cheerful and hopeful, and no one can meet him without feeling better for it. We called on him the other day and found him as lively as a boy of twenty, and full of the holy fire. Mrs. Cole is in good health. She cares for her husband and aids about the home in all ways. Her life is all filled with goodness, and her many friends pray that she and her husband may reach that fiftieth wedding anniversary. We hope that those who have known Mr. Cole in the years past will remember the date and be present, if possible, to give him a word of good cheer.

DEAR PASTORS: Do the best you can for benevolences. I know some of you have a hard time financially, and have received but little money during the year for your own living; but get a little on your blanks for the benevolent objects. Make much of Easter Day for Missions. There is only a little while before Conference. Make much of the time you have! C. A. S.

EAST MAINE CONFERENCE

Bangor District

Dexter.—A bright Sunday morning was highly appreciated by both preacher and congregation, and 6 were received into full connection from probation. A number are soon to be received on probation. The special services have resulted in a quickening all along the line and the conversion of a goodly number, conspicuous among whom are several bright young men. This church is rapidly coming back to its old-time place of spiritual power.

Ripley.—This thrifty society is vigorously active on all lines. The Epworth League maintains the Sunday evening service. A healthy increase is shown in the Sunday-school. Needed repairs have been made on the church, and all finances are up to date.

East Corinth and Corinth.—A strong spiritual influence prevails at this place. Pastor Lidstone not only gives attention to his own field at home, but is alert to take chances of enlarg-

WASTED

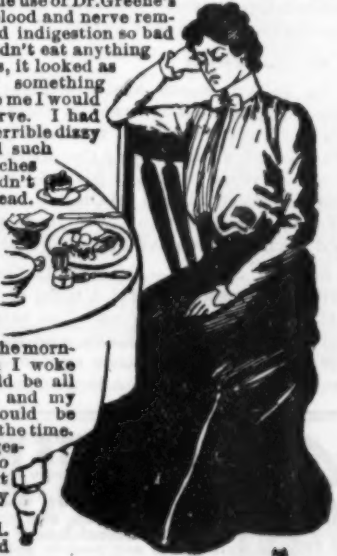
Food Which Does Not Nourish. How Dr. Greene's Nervura Makes Appetite and Strength.

"I can't eat a mouthful; if I did it would not do me any good." How many women are saying this to-day? But they have to work just the same whether they eat or not. They grow thin, and haggard, and nervous, and are at their wits end.

MRS. SARAH CLARK, 1879 Third Ave., New York City, says:

"I want to tell all those who have indigestion how awfully I suffered, and how perfectly I was cured by the use of Dr. Greene's Nervura blood and nerve remedy. I had indigestion so bad that I couldn't eat anything for months, it looked as though if something didn't cure me I would slowly starve. I had the most terrible dizzy spells, and such sick headaches that I couldn't lift my head. The headache made me half blind, and even with glasses on I could hardly see at all. In the mornings when I woke up I would be all tired out, and my tongue would be coated all the time. The indigestion got so bad that it affected my kidneys and blood. I suffered great pain from rheumatism. My limbs would be cold all the time, and I had terrible palpitation of the heart. God only knows how I suffered, and how much I needed help! But nothing I took seemed to do me any good, until I heard of Dr. Greene's Nervura blood and nerve remedy, and how it was the best medicine on earth for all stomach troubles. I guess people who say this know what they are talking about. I never can be grateful enough to Dr. Greene for the great good his Nervura has done me. I have a splendid appetite now. You ought to see me eat, and not a bit of pain after it. I want everyone to know how splendid Dr. Greene's Nervura blood and nerve remedy is, and I give my experience for the benefit of all."

All strength comes from food. If you can't get strength that way you'll never get it. The reason Dr. Greene's Nervura builds people up is because it makes you get the benefit of your food and drives nutrition to the limits of your body by curing your nerves. One bottle will show you this is so.



ing the work. A class is soon to be organized in Stetson through his labors.

Monticello.—Sunday, Feb. 2, was a marked day for Monticello. The infant daughter of the pastor, Edith Verna, was baptized. One adult also took this step, and 7 were received into full connection. A very large number partook of the sacrament of the Lord's Supper. A full house remained until the close of the blessed service. Though Christmas news may be late, the generosity of the people toward their pastor ought to be recognized. "We were never before so generously remembered at Christmas," says the pastor. Pastor Allen is highly esteemed for his character and works' sake.

Mar's Hill and Bridgewater.—In a blinding snowstorm a good congregation gathered at Bridgewater the afternoon of Feb. 2. By evening the snow had so far increased in volume and the wind had so multiplied its velocity, that an evening service at Mar's Hill was an impossibility.

The Bangor District Northern Ministerial Association, or fragments of it, met with this church, Monday evening and Tuesday, Feb. 3 and 4. The people gave excellent attendance considering the storm; the brethren who came did splendid work and were by it refreshed. This little handful of loyal souls have rallied well under the leadership of Pastor Moore. On debt and interest \$128 have been paid, and about \$50 for improvements. As these items are to contain no mention of the unanimous, complimentary, flattering, effusive, or any other kind of call or invitation concerning the pastors, no



Cured of Piles After Many Years.

Mrs. D. E. Reed, of Albany, says: "I would not take \$500 and be placed back where I was before I used Pyramid Pile Cure; I suffered for years and it is now 18 months since I used it and not the slightest trace of the trouble has returned." For sale by all druggists. Little book "Piles, Causes and Cure" mailed free. Pyramid Drug Co., Marshall, Mich.

record can be made of the action of this quarterly conference in relation to Pastor Moore.

BRIGGS.

NEW ENGLAND CONFERENCE

Boston Preachers' Meeting.—Rev. Dr. W. T. McElveen delivered an address on Monday of unusual interest and power upon "The Gospel and Other Gospels." Having shown with conclusive force the inadequacy of the Gospel of Socialism, Education, Legislation and Evolution as preached hereabouts in magazines, newspapers and some pulpits, he then proceeded to show, in fine contrast, that the Gospel of Jesus Christ is the only potency which could regenerate humanity. Rarely has our Preachers' Meeting been more delighted and more deeply impressed than in listening to this representative Boston preacher, pastor of Shawmut Congregational Church.

Boston District

St. John's, South Boston.—Bishop Mallaleu preached at this church on Sunday morning, Feb. 23, and took the missionary collection. The sermon was one of the Bishop's best and was delivered with all his old-time vigor and enthusiasm. Bishop Mallaleu was pastor of St. John's about twenty-five years ago, and his old parishioners gave him a cordial greeting.

Stanton Avenue.—On Feb. 12 the Women's Missionary Society held a most enjoyable and very profitable gathering. The sale of tickets surpassed all anticipations, and it is said that the number in attendance exceeded all records for similar occasions. A large number partook

of supper, all the tables being twice filled. Then followed an address on the work of the Medical Mission, by R. S. Douglass, of Auburn-dale, delivered in the audience-room, which was enjoyed by a good-sized audience. Miss Harriette J. Cooke was present as a guest, as were also all the former pastors of the church—Revs. Watkins, Cushing, Sharp, Kennedy and Stackpole; and with one exception each was accompanied by his wife. It was a great pleasure to the people of the church thus to meet these former occupants of the parsonage.

Cambridge District

Newton.—Reports from this church indicate a steady advance along all lines of religious activity. Since the two weeks of special services conducted by the pastor in January, 8 have been received into the church on probation and 6 by letter. The Thank-offering committee, of which the pastor, Rev. Geo. R. Grose, is chairman, planned in the fall to secure special subscriptions for \$1,000 on the church debt; but as a result of the enthusiastic and thorough canvass made by the pastor, \$2,000—twice the amount anticipated—has been pledged, and Mr. Grose is now making an assault on the \$10,000 debt remaining uncovered. At the third quarterly conference the return of the pastor for a third year was requested by a hearty and unanimous vote.

Park Ave. Church, West Somerville.—An event of marked interest and encouragement occurred last Sunday at this church in the reception by the pastor, Rev. A. P. Sharp, of 60 young men and women from the Sunday-school on probation. Other accessions will follow from the same source.

Lynn District

Trinity, Lynn.—Material and spiritual prosperity prevails in this church. The church and parsonage have been painted outside and thoroughly renovated. On Sunday, Feb. 16, the matter was presented to the people and in a few minutes money enough was raised to meet the bills for repairs and to pay all current expenses to the end of the Conference year. A good religious interest is manifest, seekers appearing at nearly every meeting. Recently, thirty-five boys and girls went forward for prayers, many of whom were converted. The pastor has received 29 into the church—19 on probation and 10 into full connection. At the fourth quarterly conference the pastor, Rev. William Full, received a unanimous invitation to return for the third year.

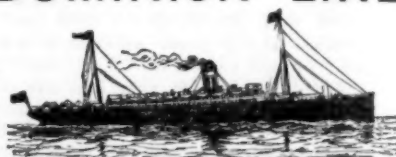
Beverly.—The Gospel Ten assisted the popular pastor, Rev. C. Oscar Ford, on Sunday, Feb.

How a Woman Paid Her Debts

I am out of debt, thanks to the Dish-washer business. In the past three months I have made \$600 selling Dish-washers. I never saw anything sell so easily. Every family needs a Dish-washer and will buy one when shown how beautifully it will wash and dry the family dishes in two minutes. I sell from my own house. Each Dish-washer sold brings me many orders. The dishes are washed without wetting the hands. That is why ladies want the Dish-washer. I give my experience for the benefit of any one who may wish to make money easy. I buy my Dish-washers from the Mound City Dish-washer Co., St. Louis, Mo. Write them for particulars. They will start you in business in your own home.

L. A. C.

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(VIA QUEENSTOWN)

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Commonwealth, Mar. 20 | New England, Apr. 12
Saloon, \$50 upward. Second Saloon, \$40. Third-class, \$26 and \$28, according to steamer.

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There is scarcely any condition of ill-health that is not benefited by the occasional use of a R-I-P-A-N-S Tabule. For sale by Druggists. The Five-Cent packet is enough for an ordinary occasion. The family bottle, 60 cents, contains a supply for a year.

RIDER AGENTS WANTED
to ride and exhibit sample bicycle.
1902 MODELS, \$9 to \$15
1900 and 1901 Models, high grade, \$7 to \$11
500 Second-hand Wheels
all makes and models, good as new \$3 to \$8. Great Factory Clearing Sale.
We **SHIP ON APPROVAL** and
10 DAYS TRIAL without a cent in advance.
Earn a Bicycle distributing catalogs. Write at once for net prices and special offer.
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LADIES. If you have superfluous
HAIR ON THE FACE
send for new information how to remove it easily and effectually without chemicals or instruments. Correspondence confidential in plain sealed envelope.
Mrs. M. N. PERRY, C 28 Box 93, Oak Park, Ills.

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If you want a watch that will equal for time any **Solid Gold Watch** made, send us your name & address at once & agree to sell **only 8** boxes of our famous Vegetable Pills at 25 cts. a box. It's the greatest remedy on earth for Constipation, Indigestion & all stomach disorders & they sell like hot cakes. Don't miss the chance of your life. Send us your order & we will send the 8 boxes by mail. When sold you send us the money & we will send you the **WATCH** with

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the same day money is received. There is no humbuggery about this. We are giving away these watches to quickly introduce our Remedy—and all we ask is that when you receive the watch you will show it to your friends. Hundreds have received watches from us & are more than delighted with them. This is a glorious opportunity to get a fine **watch** without paying a cent for it & you should write at once. Address

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500 pairs PLAIN SWISS MUSLIN CURTAINS, very fine quality, usually retailed at 60c., for this week, per pair,

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BOBBINET LACE CURTAINS (Two Specials.)

No. I. — with full ruffles, dainty effects and nice soft finish, per pair,

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No. II. — with very light, airy ruffle, Renaissance insertion and edge, a regular \$3.00 purchase for,

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75 ODD TAPESTRY PORTIERES

reduced from \$6.00 to, each curtain,

1.75

BRASS EXTENSION RODS

with white corrugated ends, full length for window draperies, usually offered at 25c., marked to

10c

Gilchrist Co.

Winter and Washington Sts., Boston.

16. Large congregations were present and a deep spiritual feeling was manifested, a goodly number expressing the purpose to begin a Christian life. The meeting continued through the week, assisted by the students, with hopeful results.

Springfield District

Chicopee, Central Church. — Feb. 20, the fourth quarterly conference, by a unanimous vote, requested the return of the pastor, Rev. W. A. Wood, for the third year.

Springfield, Trinity. — Feb. 2, 4 persons were received into church membership by letter, 8 on probation, and 6 were baptized. This makes 75 new members received since Conference. Others are waiting to be received. This is in every respect the most successful year of the present pastorate. In all, 286 have united with the church during the four years' pastorate of Rev. Alfred C. Skinner.

Westfield. — Revival services have been held four evenings a week since New Year's. The pastor, Rev. John D. Pickles, has preached every night. Thus far 30 persons have sought the Lord. Among them is a man 84 years of age, who has been all his life the subject of many prayers. Grave fears were entertained that he would not secure the prize, but when the lamp of life had burned low and was about to go out, he came to the altar a trembling penitent and found God gracious to him.

Holyoke, Appleton St. — The fourth quarterly conference reports indicate that excellent results have been accomplished during the year. The return of the pastor, Rev. H. L. Wriston, is unanimously and enthusiastically desired.

Middlebury. — The ranks have been filling up during the year, and the working force is nearly, if not quite, as strong as before the removals occasioned by the change of management at the paper mills. The return of Rev. H. G. Buckingham for the fifth year is desired.

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Open Day and Night. . . .

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Special rooms and all facilities connected with the establishment.

Florence. — The year now coming to its close has been a prosperous one, and the people would be glad to have Rev. W. H. Dockham return for the seventh year.

Amherst. — The present year is fruitful of much good. Rev. A. B. Gifford is growing in popularity among the citizens as well as with his own people, and his return for another year is earnestly desired.

West Brookfield. — The chapel of this church has recently undergone general repairs.

F. M. E.

The Gospel Team

Dean Buell has received the following from President Gobin of De Pauw University: "The Gospel Team left us today for Baldwin, Kansas. Their meetings and personal work here cannot be overestimated. They did us a wonderful amount of good. They are splendid young men. I had no idea they could be so wise and efficient in their methods, as well as so scholarly and eloquent in their preaching. Our whole town fell in love with them; and if they could have remained another week, there would have been a spiritual upheaval here that would have left inexpressible benefits for all time. The wisdom of the movement has been fully vindicated. I feel very grateful to you for assisting us in securing their visit here. The work is not yet done. Our own Christian students will continue the effort for the spiritual uplifting of all our church members, and the conviction and conversion of all those not avowedly committed to the Lord Jesus Christ."

Humors feed on humors — the sooner you get rid of them the better — Hood's Sarsaparilla is the medicine to take.

CHURCH REGISTER

Conference	Place	Time	Bishop
N. E. Southern,	Rockville, Conn.,	Apr. 2,	Merrill
New York,		" 2,	Fowler
New York East,	Torrington, Conn.,	" 2,	Cranston
New England,	First Ch., Boston,	" 9,	Walden
Vermont,	St. Albans, Vt.,	" 9,	Goodsell
Troy,	Saratoga, N. Y.,	" 10,	FitzGerald
Eastern Swedish,	Worcester, Mass.,	" 11,	Cranston
Maine,	Berwick, Me.,	" 16,	Goodsell
New Hampshire,	Haverhill, Mass.,	" 17,	Cranston
East Maine,	Caribou, Me.,	" 23,	Walden

CAUTION. — Methodist ministers in this region are hereby warned against a young man calling himself Fred Crosby, and hailing from Ipswich. He tells a pitiful, plausible and connected story of his troubles, calculated to deceive the elect. But he is a consummate fraud.

Auburndale, Mass.

EAST MAINE CONFERENCE. — Will all preachers of East Maine Conference please notify me (by March 15) if you are coming to Conference in April, also if your wife will come with you? Widows of deceased members will be provided for if they will notify me.

N. R. PEARSON.

Caribou, Me.

Marriages

HUGHES — DOLL. — In Jamaica Plain, Feb. 20, by Rev. Jerome Wood, William C. Hughes and Matilda F. Doll, both of Jamaica Plain.

GOULD — SPEARE. — At Newton Centre, Feb. 19, by Rev. W. E. Huntington, Ph. D., Charles Frederick Gould and Emma Speare.

THE B. Y. W. C. A. will hold its annual meeting on Monday, March 3, at 2.30 p. m., in the Berkeley St. building. Mrs. W. S. Stewart, of Philadelphia, will make the address.

ISABELLE P. PRATT, Asst. Treas.

W. H. M. S. — Will W. H. M. S. auxiliaries and individuals in New Hampshire Conference desiring copies of the Annual Report of the W. H. M. S. please send to Mrs. F. R. Hillard, 5 Summit Ave., Haverhill, Mass., inclosing postage at the rate of ten cents per copy.

MAINE CONFERENCE. — Will each member of the Maine Conference, and every local preacher supplying under the presiding elder, please notify me at once whether your wife will attend Conference. The widows of Conference preachers who wish entertainment are also requested to write me.

Berwick, Me.

B. C. WENTWORTH.

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MRS. WINSLOW'S SOOTHING SYRUP has been used for children teething. It soothes the child, softens the gums, allays all pain, cures wind colic, and is the best remedy for Diarrhoea. Twenty-five cents a bottle.

OLD CARPETS RE-WOVEN INTO RUGS!



We would herald word throughout New England that to avoid disappointment you

Order Early.

Our economic process has become so popular as to necessitate additional machinery. Until this is completed and in running order we will not be able to fill orders as promptly as we would wish

Every order will be taken up in order of date.

Write for further particulars.

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WANTED — Young men and women in each county. Good pay and steady employment. Call, or address WILLIAM E. DRAKE, 150 Fifth Avenue, New York.

LADIES to do piece work at their homes. We furnish all material and pay from \$7 to \$12 weekly. Experience unnecessary. Send stamped envelope to ROYAL CO., Dept. 15, 34 Monroe St., Chicago.



This ELEGANT WATCH \$3.75

Before you buy a watch cut this out and send it us, with your name and address, and we will send you by express this 14k gold plated WATCH AND CHAIN COMPLETE C. O. D. \$3.75. Double hunting case beautifully engraved, stem wind and stem set, fitted with richly jeweled movement and guaranteed a correct timekeeper, with long gold plated chain for Ladies or vest chain for Gents. If you consider it equal to any 17 Jeweled gold filled Watch Warranted 20 Years pay the express agent \$3.75 and express charges add it is yours. Our 20 year guarantee sent with each watch. Mention if you want Gents or Ladies size. Address THE DIAMOND JEWELRY CO. 445, 325 Dearborn St. Chicago.

CHURCH BELLS and CHIMES. Best Superior Copper and Tin. Get our price. McSHANE BELL FOUNDRY, Baltimore, Md.

OLYMYER B. CHURCH BELLS. Unlike other bells sweeter, more durable, lower price. Our free catalogue tells why. Write to C. O. Lymyer Bell Foundry Co., Cincinnati, O.

Church Bells, Peals and Chimes of Lake Superior Ingot Copper and East India Tin Only. BUCKEYE BELL FOUNDRY, T. F. E. W. VANDUZEN CO, Cincinnati, O.

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OBITUARIES

We hold our sacred dead aloof,
We put them by like treasures old.
No more for them or hearth or roof,
But narrow dwellings lone and cold.

The dear, warm hearts, that fell asleep!
Why shun them in our secret thought?
Why ever at a distance keep,
As if some change were in them wrought?

They cease not from their constant love.
They are not strange and far away;
Their presences about us move
Closer than presences of clay.

How it must grieve them, when they come
Heart-close, and find no welcome there!
Or whisper love, and find us dumb,
Forgetful, hedged with servile care!

Oh, let us hold our dear ones close—
Closer and closer, when they move
Beyond the veil! For no one knows
The preciousness of human love!

—JAMES BUCKHAM, in *Christian Advocate*.

Smith.—Rev. David Smith was born in Readfield, Maine, June 3, 1831, and died in Troy, Maine, Nov. 26, 1901.

Mr. Smith was educated in the public schools, East Maine Conference Seminary (in which institution he spent four years), and Bangor Theological Seminary. He was a successful teacher in the public schools, teaching forty terms in three towns—Troy, Detroit and Plymouth. He was also an efficient supervisor of the public schools. In 1860 he was married to Miss Lizzie M. Gross, who, with one sister and two brothers, survives him.

He was converted when but ten years of age, and seven years later united with the Methodist Episcopal Church. He joined the East Maine Conference in 1871, and was ordained a deacon the same year. He was ordained an elder in 1877. Though in feeble health for many years, he faithfully and usefully served the church in Southport, Round Pond, Winslow, Cushing, Cutler, East Machias, Columbia and Addison, Edmunds and Marion, Deer Isle, Surry, Brooksville and South Penobscot. He continued in the active work until disease compelled him to retire to the superannuated ranks in 1900.

In February, 1901, he suffered with hemorrhage from the lungs, and was brought so low that he was nearly helpless for two months. He then rallied his strength so as to go out a little, and fondly looked forward to the meeting of his brethren once more in the annual session of the Conference. And when he found himself unable to attend the Conference, such was his love of the work of the church and his desire to lead others to the Saviour, that he wrote his presiding elder asking to be given a field of labor. But at the last he found himself unable to go to the work assigned him. Though he suffered severely, he was always cheerful, and never uttered a word of complaint. Monday morning, Nov. 25, he suffered another hemorrhage, and, thinking it would be the last, he calmly made all arrangements for his funeral. He rested in perfect peace. The following day he asked for some water. His wife raised his head, he drank, leaned his head upon the supporting arm, and "was not" here, for God had taken him. His last whisper was, "Precious Jesus and eternal rest." An earnest, faithful, busy minister of the Gospel, he has entered into rest.

C. A. PLUMER.

Snare.—Capt. J. M. Snare was born in Robbinston, Me., March 2, 1837, and died in Hampden, Me., Sept. 26, 1901.

When a child his parents moved to Orrington. In early life he began the career of a sailor, which sort of life he followed for fifty years, rising in position to master. He sailed to and from many and far-off ports. His last vessel was the "Susie P. Oliver," which he had

built in 1882. Some years ago he retired from sea life on account of poor health.

In 1862 he was married to Miss Louisa M. Rice. They immediately took up their residence in Hampden—the home in which Capt. Snare died. Their family consisted of several children, three of whom survive. Last March their eldest daughter—Mrs. Frost, of Bangor—died. Her death made a deep impression on the father. But in this affliction and in his last illness his quiet and modest disposition was displayed.

Oct. 5, 1879, under the pastorate of Rev. C. A. Southard, he and Mrs. Snare united with the Methodist Episcopal Church in Hampden. He was a faithful member, and the church misses him. Just before his last sickness, while repairs on the church edifice were being anticipated, he showed a strong interest in the plan and wished to have a personal part in the work. But such was denied him. He generously supported the church.

The funeral was held at his residence, Sunday afternoon, Sept. 29, attended by the pastor and assisted by Mystic Lodge of Masons, of which he had been a member for nearly thirty-five years. The sorrowing wife and children have the sympathy of a wide circle of acquaintances and friends. His memory lingers with us; his soul lives with God.

M. S. HILL.

Emerson.—Mrs. Albina Emerson, wife of the late Isaiah Emerson, was born in Starks, Me., Aug. 3, 1832, and died in Hampden, Me., June 27, 1901.

Mr. and Mrs. Emerson were married in 1850. They joined the Methodist Episcopal Church at Hampden in 1885, being received by the venerable Rev. W. T. Jewell. Mr. Emerson died in 1893. The three children survive—Mrs. A. M. Taylor, of Hampden; Mr. W. H. Emerson, of Stockville, Miss.; and Mr. E. S. Emerson, of Bangor.

Mrs. Emerson was a faithful wife, a devoted and esteemed mother, and a noble and splendid type of Christian womanhood. Her Christian faith was as wide as her many-sided life. She looked at life with all its variety from the Christian standpoint. She acted from Christian motives illuminated with Christian hope and assurance. The epitome of her life may be fittingly labeled "Christian."

During her last years she resided with her daughter, Mrs. Taylor, who with others of the family lovingly ministered to her needs. For many months prior to her death she was closely confined to her home. In the years of old age and narrowed activity she was wonderfully patient, and with firm trust "pressed forward" to things before. A few weeks before her change she expressed to her pastor the "desire to depart." To her "life and immortality were brought to light" in Jesus. All is now well. The end was triumphant.

M. S. HILL.

Cox.—Lemuel Melville Cox was born in Malden, Mass., March 10, 1835, and died in the same city, Dec. 16, 1901.

Mr. Cox had in his veins the blood of the two families that for many years were influential in Malden Methodism, and, indeed, in its founding days set its character and gave it standing. His father, Lemuel Cox, was a loyal supporter of the church. His mother, Mrs. Sarah O. Cox, was the daughter of Gilbert Haven, Sr. With that interest that they always showed in the work of wider Methodism, they named their son jointly for his father and for the lamented Melville B. Cox whose missionary passion was just then thrilling the whole church. One with this strong and churchly ancestry would be likely to come early into the membership of the church. [This he did when fifteen years of age. He remained a faithful and useful member up to the time of his death, and then passed trustfully to the altar of the triumphant church.]

For a number of years he was in the paper and stationery business in Malden. In 1858 he entered the Sub Treasury of the United States in Boston. There he was employed for twenty-six years, holding at the time of his retirement from active life the position of paying teller. In 1884 he was compelled by a nervous disorder to relinquish his responsible duties. He left here an utterly untarnished record of faithful and honest service. For the last seventeen years he has lived quietly in his Malden home, holding a large place in the esteem of his

friends and acquaintances. He was twice married. His first wife was Sarah Smith, daughter of Rev. Joseph Smith, a Methodist Episcopal clergyman. His second wife was Nellie C. Spencer. She, with a son, Mr. Wardwell D. Cox, and two daughters—Mrs. Edith Cox Wiley and Miss Laura Cox, a teacher in the Malden public schools—survives him. He is survived, also, by his mother, Mrs. Sarah O. Cox. She is the only living member of the immediate family of Gilbert Haven, Sr. For many years her place in the life of Centre Church was not unlike that of her distinguished Bishop-brother in the general church.

Mr. Cox's services to the church were most earnest and effective. At the time of his death he was the oldest official member of the society. Though for years he had not been able to lead his class, he had been continued on the board *emeritus*. He was peculiarly gifted in public

Are Quick to See

Good Doctors are Quick to See and Appreciate Real Merit in New Medicines

Stuart's Dyspepsia Tablets are a discovery of great value to the medical profession and the public. They are an unfailing specific in all



cases of dyspepsia and disordered digestion.

Almost everybody's digestion is disordered more or less, and the commonest thing they do for it is to take some one of the many so-called blood purifiers, which in many cases are merely strong cathartics. Such things are not needed. If the organs are in a clogged condition, they need only a little help and they will right themselves. Cathartics irritate the sensitive linings of the stomach and bowels and often do more harm than good.

Purging is not what is needed. The thing to do is to put the food in condition to be readily digested and assimilated. Stuart's Dyspepsia Tablets do this perfectly. They partly digest what is eaten and give the stomach just the help it needs. They stimulate the secretion and excretion of the digestive fluids and relieve the congested condition of the glands and membranes. They put the whole digestive system in condition to do its work. When that is done you need take no more tablets, unless you eat what does not agree with you. Then take one or two tablets—give them needed help and you will have no trouble.

It's a common sense medicine and a common sense treatment and it will cure every time. Not only cure the disease but cure the cause. Goes about it in a perfectly sensible and scientific way.

We have testimonials enough to fill a book, but we don't publish many of them. However—Mrs. E. M. Faith of Byrd's Creek, Wis., says: "I have taken all the Tablets I got of you and they have done their work well in my case, for I feel like a different person altogether. I don't doubt if I had not got them I should have been at rest by this time."

H. E. Willard, Onslow, Ia., says: "Mr. White of Canton, was telling me of your Dyspepsia Tablets curing him of Dyspepsia from which he had suffered for eight years. As I am a sufferer myself I wish you to send me a package by return mail."

Phil Brooks, Detroit, Mich., says: "Your dyspepsia cure has worked wonders in my case. I suffered for years from dyspepsia but am now entirely cured and enjoy life as I never have before. I gladly recommend them."

It will cost 50c. to find out just how much Stuart's Dyspepsia Tablets will help you. Try them—that's the best way to decide.

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prayer, and his intercessions helped many to come nearer to God. He was, likewise, of great aid in the musical service of worship. For years he was in the church choir; he rendered good service, also, as a member of the music committee. To the very last of his church attendance he gave his voice heartily in the singing of the divine praise. As a class-leader he was eminently wise and successful. Although it is now a term of years since he regularly conducted his class, the writer often hears grateful comments from those who gained grace under his devoted guidance. On the morning of Dec. 16, 1901, he said that he had passed "a beautiful night;" and then he slipped quietly away into a beautiful morning. Where saints worship God before the throne and singers chant the Father's praise, he will be "at home." A good man has fallen on sleep. Another sacred tie binding Centre Church to a great past has been broken. We, without these worthy predecessors, could not be made perfect. The heritage of labor bequeathed by Lemuel Melville Cox will still descend to our successors as a benediction. His sorrowing family may well cherish the memory of his virtues.

EDWIN H. HUGHES.

Brewer.—Eliza T., wife of the late William E. Brewer, of Wilbraham, Mass., died at the home of her daughter, Mrs. J. H. Clement, in Wichita, Kans., Dec. 29, 1901, aged 92 years and 6 months.

She was born in Suffield, Conn., and, the eldest of her father's family, she survived them all. One of her sisters was the wife of the late Dr. Merrick, of Delaware, Ohio. Her mother was a deeply religious woman, and her father's home was for many years the home of the itinerant preacher. Under these Christian influences she was converted at the age of thirteen. She was for nearly eighty years a member of the Methodist Episcopal Church, and ever lived an exemplary life, continuing in the active work of the church as long as her strength would permit. She was one of the first members of St. Paul's Methodist Episcopal Church in Wichita, Kans., and was a charter member of its W. F. M. S.

Mrs. Brewer was a woman whose faith was simple, deep and trustful. Her character was one of marked individuality. She was positive in her convictions, but withal simple and sympathetic, and with a freshness and youthfulness which even the sufferings of her last years could not overcome. To all who knew her, her life was a help, an inspiration, and a benediction.

Funeral services were conducted at the home by her pastor, Rev. A. A. Parker, Dec. 31, 1901, and her body was taken to Wilbraham, Mass., where it was met by her only living son, and she was laid to rest beside her husband and sons. Services were held in Memorial Church, Wilbraham, Jan. 4, 1902, conducted by the pastor, Dr. W. H. Thomas, assisted by Rev. Nathaniel Merrill and Dr. W. R. Newhall, principal of the Academy.

A. A. PARKER.

Simmons.—Oliver Perry Simmons was born in that part of Dighton, Mass., known as Broad Cove, Aug. 23, 1820, and died at the same place, Dec. 20, 1901.

On May 19, 1848, he married Miss Elizabeth Amy Pratt. In 1859, during a series of revival meetings held in the Broad Cove school-house, conducted by Rev. J. Q. Adams, Mr. and Mrs. Simmons, with some twenty others, were happily converted to God. At that time there was no Methodist church in Dighton, but the Broad Cove converts were formed into a class, and Mr. and Mrs. Simmons joined it. This class was first connected with the Somerset Church, and later with North Dighton Church; but when the Dighton Church was organized in 1866, Mr. and Mrs. Simmons became charter members, joining from probation. Here they both retained their membership until transferred to the church above, Mrs. Simmons going Oct. 29, 1895.

Mr. Simmons was an honorable, upright

Christian man. He was faithful in all the relations sustained in life—home and church, business and public life. While modest and unassuming, he was, at the same time, a man of no mean ability. This was recognized by the many private individuals who made him administrator of their wills. It was also recognized by the town of Dighton in electing him to most of its offices of trust. He was also trustee and steward of the church from the time it was organized until his death. Although unable to attend the church services much of the time during the last few years on account of poor health, he did not lose his love for it, but continued a constant supporter, both by his prayers and his money. He also further evinced his loving care for the church by willing to it a certain sum, the income from which is to be for its support perpetually.

His last illness was long and painful, but grace sustained him. He was ready and anxious "to depart and be with Christ" and the dear ones gone before, and the end was "peace." The testimony of one neighbor and friend who had known him many years was: "He was more than a good man—he was a Christian."

C. A. PURDY.

Norcross.—Mrs. Susan T. Norcross, widow of the late Philip Norcross, was born in Mercer, Me., Jan. 20, 1820, and died at the home of her daughter in Somerville, Mass., Jan. 14, 1902.

In 1836 she was married to Philip Norcross, with whom she lived for fifty-four years, when he was translated. Three children were born to them, two of whom—Hon. W. W. Norcross, of New Sharon, Me., and Mrs. C. C. Folsom, of Somerville, Mass.—mourn their loss.

When quite young Mrs. Norcross was converted and joined the Methodist Episcopal Church at New Sharon under the labors of Rev. Cyrus Scammon in 1842. For sixty years she remained an active member of the same. Faithful in every duty great or small, always ready and willing to do all she was able, she will be missed in the church militant. Mrs. Norcross, it is said, is dead; but, in a truer sense, she lives. Her pure spirit lives in Paradise—the land of rest. Her influence here below will always abide. She has joined that glorious company of whom it is said, "Be followers of them who through faith and patience inherit the promises." For about fifty years Mrs. Norcross was a constant reader of ZION'S HERALD.

Funeral services were held at the home of her son, Hon. W. W. Norcross, on Jan. 16, her pastor, the under-signed, officiating.

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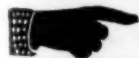
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The Americanization of the World

[Continued from Page 265]

politics in the same place. The Christian Endeavor movement, which he describes as the "latest born but one of the most thriving illustrations of the enthusiasm of humanity organized under Christian auspices," began in America.

In literature and journalism America is a force to be reckoned with. Emerson, "the literary and philosophical flower which blossomed on the somewhat thorny stem of seven generations of Puritan preachers," Longfellow and Lowell, Hawthorne, Irving and Mrs. Stowe, Parkman and Bancroft, all have their English admirers. In regard to magazines, Mr. Stead declares England has nothing to compare with the *World's Work*, the *Youth's Companion*, or *Success*. The yellow journal is touched upon, and he says: "The secret of the hatred with which they are regarded lies in this—they come down with spiked boots upon many dishonest people's toes."

In art, science, and music, America is rapidly forging to the front, and her sons and daughters are now recognized in Great Britain and on the Continent as capable of the best work.

Marriage and society present still another force. "Among the influences which are Americanizing the world the American girl is one of the most conspicuous and the most charming." Intermarriage is constant between America and Europe, and

the American girl remains American whether in London or Rome.

In the commercial and manufacturing world America leads all competitors.

These are Mr. Stead's views, expressed clearly and frankly with the assurance of a prophet; and, if they fail to carry conviction, it is not because the author has slighted his work, but rather because his peculiar standpoint renders it impossible for him to appreciate certain arguments that to others lead to quite different conclusions.

Boston Methodist Social Union

The first meeting of the year of the Methodist Social Union was held at the American House on Monday evening, the new president, Roscoe S. Douglass, of Auburndale, presiding. The faculty and students of Boston University School of Theology were present as guests of the Union, by the generosity of Hon. E. H. Dunn, and the members of the faculty had seats at the guests' table. Dean Buell said grace, and after the dinner President Warren offered prayer. The committee to nominate a commission to consider the relation of Methodism to the needs of Greater Boston, through E. H. Dunn, nominated the following: A. L. Rand, Newton Center; C. F. Letteny, Bromfield St. Church; G. F. Washburn, Dedham; A. M. Williams, South Boston; Joshua Merrill, Tremont St.; A. McArthur, West Roxbury; J. A. Burgess, People's Temple; U. R. Magee, Malden; E. H. Dunn, First Church.

After a selection by the Royal Italian Mandolin Club of the Italian Methodist Episcopal Church, E. H. Dunn gave the address of welcome to the theological students, being greeted with loud and prolonged applause. He said, in part: Coming from all parts of this country and the world, you have a great mission before you. Boston University has sent out men everywhere who are doing much for the evangelization of the world. Here are coming leaders of the great Methodist Church—ministers, presiding elders, secretaries and bishops. I am pleased to extend to you a cordial welcome. This is a pleasure to us who reverence the

names of Claflin, Rich and Sleeper, who founded the University and made your education here possible.

Response was made in behalf of the students by Mr. A. A. Stockdale, who said: We believe in Boston University. We believe in its faculty, present and absent. We believe in getting an education where we can meet men. With a Gospel Team, a Gospel Ten, a Gospel five and a host of Gospel ones all working for God, we show our appreciation of this grand School of Theology. When, in the course of his address, he said, "We believe in all of our instructors, especially in him who is now on the Judean Hills" (referring to Prof. Hinckley G. Mitchell), not only the whole student body, but the entire audience, broke out into enthusiastic and long-continued applause.

The Mandolin Club again favored the company with a selection, after which President Faunce, of Brown University, the speaker of the occasion, gave a scholarly, interesting and highly inspiring address on "The Contribution of the School to the State and the Church." He began by reviewing the wonderful achievements in inventions during the nineteenth century, declaring that in that time the apparatus and equipment of life had marvelously increased. Gracefully he passed from the discussion of the purely material phases of the growth of civilization to a consideration of the development of human character. The main part of the address was divided into three heads: 1, national unity; 2, moral seriousness; 3, trained intelligence. In treating the first point he comprehensively indicated the marvelous unifying power inherent in the public school system, which he described as the "civic digestive apparatus of the nation." It is a potential force, he said, because it inculcates a common ideal of life conducted on the same psychological plane in all parts of the country. It was a matter of great significance that the same studies and the same language were used in one vast uniform system, instead of there being various languages, different books, and a multiplicity of methods. He also spoke of the unifying power of the higher institutions of learning. In treating of the development of moral seriousness by our educational system he asserted that almost all of the larger universities had sprung out of the Christian faith. Graduates of those schools are now going out into life controlled by a moral seriousness that impels them forward in the discharge of present duty, whether it be religious, civic, or otherwise, with the same power that missionaries go to their appointed tasks in distant fields. "Trained intelligence" was the part of his address in which the speaker was especially incisive and eloquent. He declared, as his main proposition, that "we must advance first in mind, then we may grow in possessions." He was insistent that the professional schools should send out more fully matured men. He plead for ripeness. Men were too eager to rush into life work without thorough preparation. The theological students were urged to hold to their intensity of conviction and at the same time cultivate breadth of comprehension. He paid a fine and just tribute to the School of Theology of Boston University. From careful observation it had been borne in on him that "There are few schools of theology in America which have combined such a broadness of outlook and fervor of spirit as the Boston University School of Theology. You have kept your minds open to all quarters of the horizon from which light may come. What we need is more faith, more belief in God's truth. Because you have it, you are ready for light. Out of such seminary work will come a new ministry." He plead earnestly for freedom in theological investigation, study and expression, and entire relief from the fear which haunts conservatives, quoting with tremendous effect Lowell's great utterance: "The universe of God is fireproof, and it is safe to strike a match anywhere." A church founded on the Bible must be as broad as the Bible, and must educate or die. God never uses men that somehow are not trained for their work. He uses the best thing for His purposes, and if He sometimes uses a weak thing, it is because it is the best. Continuing in the same line, he referred pointedly and effectively to the men who have stopped growing. "The men who keep learning," he said, "are the men who are wanted in the pulpits." In his concluding remarks he said to the students: "May you never cease to grow in power to see and power to serve."

